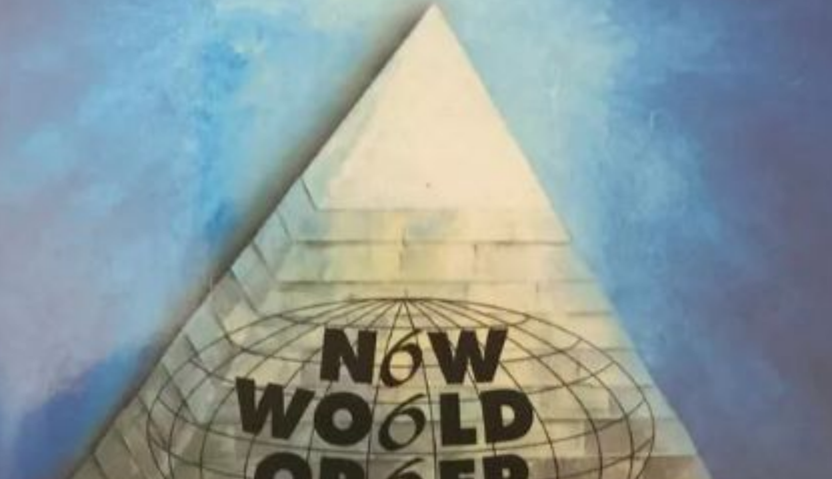
THE GRAND DESIGN *EXPOSED*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BY *JOHN DANIEL*

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CHAPTER 1

MANUFACTURED CRISES — A PLOT FOR WORLD CHANGE

PLANET IN PAIN

Without question, the world today is in quite a predicament. Certainly, never before in the history of our planet, has it ever been so greatly stressed upon mankind's consciousness the overwhelming ills that are facing our world. The urging of these continued reports seem to leave us in no doubt, that if we as a world, do not get our act together, it may be too late. The fact is, they tell us, that our world is facing a crisis hour, approaching its final destiny. We must act 'universally' now, if we are to avert a world-wide catastrophe. So they say.

We hear disturbing reports about our world environment. They tell us the ozone layer is rapidly being destroyed, causing global warming. The 'use it and throw it away' life style of the West is creating massive amounts of solid wastes at an incredible rate, of which much is nonbiodegradable materials, setting off the 'separate and recycle it' craze. Hazardous chemicals are being dumped into the delicate ecosystem by industries. Oil spills are polluting the oceans and waterways. Acid rain is destroying forests. The much needed oxygen-producing rain forests of South America are being annihilated. We are incessantly being bombarded by these and many other complex environmental issues that tend to haunt and restrict us. We are told, there must be a 'now or never' very bold world leadership, if Mother Earth is to be spared a rendezvous with death.

Another problem facing the whole world is the accelerating pace of global financial breakdown. It is a world economic crisis looming on the horizon that threatens the very stability of the society of man. Russia's financial and banking sector is utterly bankrupt, leading nationalist calls for re-regulation of that economy. The Japanese banking system, with $1.5 trillion in non-performing loans, is teetering on the edge. Japan's ninth largest bank, the Long Term Credit Bank, with $190 billion in assets, has been insolvent for half a year. The world's stock exchanges are plummeting. Asia and South America's banks are tottering. American banking giants such as BankAmerica, Citicorp, and Bankers Trust have reported July-August 1998 losses of $220 million, $300 million, and $340 million, respectively, in bad investments, mostly in Russia. And then, ready to explode with the slightest accident, is the world's $130 trillion derivatives market. They tell us that the 1990's will decide the economic future of the world.

It has been made quite clear to us that, in order to secure peace and economic security for the whole world, there must be a well-directed international trading system. The New Age economic plan is pretty well outlined in Alice A. Bailey's book, "The Externalisation of the Hierarchy", published by Lucis Trust. It points out that there will be a "complete economic reorientation" by which 'humanity is relieved of all economic anxiety'. (p.574) "When the 'adjuster of finances' appears, national currencies will have been largely superseded, not only by a system of barter, but by a universal monetary exchange". (pp.580-581)[1]

The 27 April 1998 issue of Time magazine, ran a cover feature article titled, "The Future of Money — What the Big Mergers Mean — Are Banks Really Necessary — Will Microsoft Control it All?" The article emphasized that the electronic or "Omnicard" and a cashless society is fast approaching us where cash transactions will be prohibited. Plastic debit cards must then be used to pay bills so that funds can be instantly and efficiently removed from your bank account to theirs. All will be compelled to join the system or lose the privilege to buy or sell. However, this is but a small price to pay, when considering the uniformity and convenience you receive in return. So they say.

But over and above all the other financial ills facing our distressed world, is one that seems to lurk in the background worse than the bubonic plague of the 1300's. It's the Y2K, year 2000 computer meltdown or computer "Millennium Bug". Whether real or a hoax, we are being psyched out into believing that there could be utter chaos — world-wide! The potential result: a global power failure that would bring industry to a stop; transportation will stop; government Social Security checks stop; and a possible bank run that could bankrupt banks all over the world. However, what if it turns out to be just some hysteria fraud? What would those who are manipulating us really have to gain? For one thing, someone would make a pile of money to fix the so called problem. But more important, there is no doubt of the impressionable effects it would have on the general public. Something similar to the villagers and the shepherd boy who thought it amusing to falsely cry wolf. So that when a true crisis actually does arrive, everyone will turn a deaf-ear thinking it to be another joke, and not wanting to be fooled again will refuse to respond. But there really is nothing to worry about — so they tell us.

Political unrest and constant fear of war is another very real problem that is kept before us to keep the world in a state of distress and unbalance. We do not have to be reminded of the ongoing Middle East crisis. First Iran, then Iraq, working to achieve military superiority with their intercontinental ballistic missiles, with either nuclear or chemical warheads, that threaten world peace. Nations hungry to acquire the power of mass death think nothing of stealing and cheating and lying to achieve their ambitions. Nor do nations with nuclear capabilities have any scruples of clandestinely selling nuclear technologies to nations who want it. So just when the world was beginning to think it was safe from the "Nukes", India's joy for her five underground nuclear explosions, May 1998, sent shudders throughout the world. When the age of nuclear terror seemed over, the specter is back.

So which country will show off its atomic prowess next? And no one even wants to think about what would happen should a nuclear device fall into the hands of some terrorist. The world is asking — is the nuclear arms race back on again? Will we ever devise effective ways to control the nuclear beast? Even as these words are being typed, December 1998, Iraq is being bullied and again bombed with innocent people being murdered on the pretense of world peace. But of course, for the sake of world peace and harmony among nations, we are told, the world urgently needs an international peace or 'police' keeping force.

We certainly can't overlook the world-wide drug scene that is ravaging the very heart and soul of our society, either. What family today has not been affected in some personal manner by this diabolical scourge? Drugs could not be a more ingenious and efficient means inflicted on society to self destruct; to create brainless zombies, that takes away an individual's mind to think and the ambition to be a success; other than a life of crime and shiftlessness. Drugs have turned cities today into literal battle zones, with their gang wars, violent robberies, looting, muggings, rapes, shootings and killings that rock the streets. Drug users become immediate victims and prey as they expose and submit themselves to the lowest of moral values. Their drug environment then becomes a breeding ground stimulating free sex that results in abortions as birth control, homosexuality and aids, with lives and families destroyed and children abused that grow up very much confused. As an invention from hell, drugs fulfills its intended purpose splendidly.

As jails are filled to overflowing, we are told that an all out war on drugs has to be declared. The enforcement of these "tougher laws" requires additional tiers of expensive government. Of the $7,900,000,000 dollars (that's $7.9 Billion) that former President George Bush allotted to the war on drugs during his Administration, the bulk of the money went to swell the budget of 58 federal agencies and 74 congressional committees already engaged in the "war on drugs". And yet, drugs seem to be as prevalent today as when before the war was declared. Is it possible that the United States of America, the greatest military superpower the world has ever known; that has the ability and technology to send men to the moon and outer space, and to launch spy satelites that surveils every corner of the globe — can not win the "war on drugs", and has to admit defeat? That conclusion seems a little doubtful.

Perhaps a quick peek behind the scenes to reveal one tiny area may give us just a little different viewpoint. For example, it is well established that George Bush was quite actively involved in drug trafficking, not only from Central and South

America, but from the Golden Triangle of Northern Burma as well. As a duplicity and read his lips, he could quite willingly promote the international drug trade that brought him incredible personal 'financial' profit, and at the same time, also declare a "war on drugs" for personal 'political' profit. But keep in mind, there is something much much larger, lurking in the shadows, than just personal profit that is motivating the drug traffic. But to shed a ray of light on the position of the U.S. government and its leaders, there was a very revealing story, of all places, in the U.S. News and World Report, dated March 26, 1990 on page 16. Read it carefully:

> "For more than a decade, Khun Sa, the warlord of opium, has flooded Washington with offers to end the poppy production within his Golden Triangle fiefdom in exchange for financial aid. The U.S. has not responded, and this year the region's crop could double from the levels of just a few years ago. Atty. Gen. Dick Thornburgh unsealed an indictment against the man considered responsible for 40 percent of the U.S. heroin supply. But Sa is not likely to be booked soon. In the remote hills of Burma, a private army of thousands protect him."[2]

What the U.S. News and World Report is stating is that General Khun Sa will stop his shipments amounting to 40% of the heroin supply if the U.S. will send his nation financial aid, and from other sources, he wants another agriculture crop that he can grow that the U.S. will buy from him so that his economy will function without drug money. What the story does 'not' say is that the 1,200 metric tons of refined heroin per year, worth on the street an amount equal to 10% of America's Gross National Product, is being shipped from Thailand on U.S. Air Force cargo planes! Also, what the story did 'not' say is that the U.S. Army Corps of Engineers built a two lane road back into the North Burma mountains so that these shipments could be brought out on trucks instead of the backs of mules. No wonder the Bush Administration "has not responded".

So could it be that the 'no-win' war on drugs serves a greater and a more secret interest? Under the pretext of rescuing people from the incalculable perils of rampaging mobs seeking a desperate fix, or the looting of their homes and ravaging their women, people willingly give up a little freedom and liberty for what they believe will be peace and safety. That is why we are told we need more police, more judges, more jails, more prisons, more and longer punishments. The power elite and government leaders at the top are immune to punishment. And they set up their off shore banks to launder drug dollars in the billions. It is these same people that tell us now that we need tougher gun laws, that our society must be more stringently regulated in order to curb the drug related epidemic of crime and lawlessness. Perhaps a national police state, to restore and maintain law and order. We are told.

Without a doubt, we are kept well informed today by those who want us to be keenly aware of our world's condition. But has it ever occurred to you that someone may be hoodwinking us; that we might be victims, being set up and conditioned to accept "change", — change in the social structure of the world at large and change in your own lifestyle? Whether you want to believe or accept it or not, this idea of change is part of a world wide revolution that is now in progress; that you will soon come to recognize fully as the, not so benevolent, "New World Order".

Think about this, citizens of the world, if you will even dare to think contrary to what you have been programmed to believe. But are we all so gullible, so naive, so blind, as to not see through the clever maneuvers the power brokers behind the scenes are manipulating us into? Are we to seriously believe, that unless mankind acts right now, this very decade, that the world situation is so hair raisingly critical, that life on our planet is going to cease to exist? Of course we've been well informed of the nuclear weapons that can overkill our race ten times over, if the powers-that-be so desire. But what about the so called climate crisis, the economic and Y2K crisis, that the intellectual computer designers could not seem to foresee the chaos they were creating only thirty years away, a food crisis when grain is rotting in the silos, drugs, with its no-win war policy, that is spawning an ever expanding circle of moral degenerates, where moral decline reaches even the highest levels of government, as our nation is victimized and divided by the President Clinton scandal? Do you begin to see maybe a little suspicious trend here?

NEW WORLD ORDER

All of these numerous crises seem to be rushing in at us all at once to flood and overwhelm us with a feeling of great despair. But in reality, even if these crises were valid, which one of them could you convict the general public of actually being guilty of causing or creating? Or which of us, for that matter, as a mere citizen, could correct, even if we wanted to? But if you listen closely, it's the super-wealthy elite power brokers of the world that is screaming at us poor working class citizens telling us that the world is in a shambles. And with not too much discernment, it is 'they', not us, that have actually caused and created the world problems. So the question is asked — and you may not even have to stretch your imagination too much for the answer — could it be possible that there is a behind-the-scenes movement, a plot and a plan; yes, even call it a conspiracy, that is well networked and orchestrated, that is preparing the inhabitants of the world to sense a 'need' to change — from the decayed and unworkable 'old order', to their glorious "New World Order"?

As the world is being bombarded and barraged ruthlessly with its myriad of problems, Big Brother always seems to come up with the right solution and a law, that takes away another one of our freedoms; herding us a little bit tighter into their corral of regulations. There is no doubt, the world would not even be interested in any new system of 'Global Government', unless it could be fully persuaded that it really needs one. Remember, the perfect slave is one that is convinced he is a happy one. And certainly for the purpose of convincing us, it serves quite well if a "climate of panic" is trumpeted to hasten their New World Order goal to a climax. There is no better example of this than the two world wars, when after each war, "progress" was made by establishing a supranational organization for the alleged purpose of promoting world peace. First the League of Nations, then the United Nations; each organization bringing us closer to the realization of a one-world government. Surely the United Nations today, is the closest thing to world government that humanity has ever known.

The 'New World Order' is really not something new. And even though the term New World Order was unheard of twenty years ago, it is actually a catch-phrase that expresses a goal that a certain religious-political world power has been working toward for centuries. They have also termed their master plan to bring the whole world under the heading of one centralized rule — that is, politically, economically, and religiously — "The Grand Design". This plot, and even the term New World Order, has been kept a tight secret, known only to a select few. Only now, after the stage has been fully set and they can see the globalist golden dream shimmering tantalizingly within their reach, have those who have been scheming begun to talk publicly of their humanitarian goal. And for those who could recognize the signs, it was no coincidence that ever since former President George Bush's Desert Storm Middle East war campaign, we have begun to hear the vague term, New World Order; first by George Bush and Mikhail Gorbachev, and then by others. But even now, we are not told just what the New World Order precisely means.

In order to keep us all dociled and pacified as each crisis looms to devour us, and an outcry of public alarm is heard, new laws are then legislated to ward off and regulate the manufactured monster — for the peace and safety and well being of our concerned society. In other words, Big Brother in his benevolent love for us, saves us from the very menace he has intentionally created against us, so that we will all cry out for his "protection"; resulting in tighter laws to regulate and enslave us. Isn't this quite the same as the 'Protection Money' demanded by the Mafia against the tyranny they themselves inflict? And then with all the hype and hoopla, it is advertised and promoted by the media that there is in progress a great movement for a "change". We are led to believe, that this sudden movement is now coming from a spontaneous reaction of concerned grass root citizens of the world, appearing to come from the bottom up, as something the people of the world "want", not the top down. So coming in the name of democracy, non-threatening, and not as a system being forced upon us, the inhabitants of 'Mother Earth' rush to embrace a program that gives hope for world peace and unity — unaware of the hidden agenda that is in store for them.

For those readers being introduced into this bold message for the first time, to impress upon you the enormity and seriousness of the issues at stake into which the world is about to be plunged, and so you may know for a surety that you are being 'set up', it is vital to share with you in one area alone, pertinent information that should convince any skeptic who has any doubt as to where the globalist ideas are coming from. This information seems to be so classified that not a word has been passed on to us by the media, and no book to our knowledge, except one, has been written about it. It has to do with a series of meetings starting in the 1940's and culminating in 1959 by the founding of the organization called, the World Constitution and Parliament Association (WCPA).

Since the WCPA was founded, ongoing meetings have been carried on throughout the world, the latest in Lisbon, Portugal, from 29 April to May 1991. The organization's purpose was to forge a world constitution which it produced and adopted in 1977. The resulting document came to be known as the "Constitution for the Federation of Earth". Further meetings have been instrumental in forming a World Cabinet to serve until twenty-five countries have ratified the world constitution, making it then eligible to usher in a full-blown world government. Quietly prepared and waiting to be implemented, is the document that will soon efficiently serve its masters in their rule over us. Should you desire further information, including ample evidence of reproductions of the original WCPA documents, the reader is encouraged to purchase the eye-opening book, "En Route to Global Occupation", by Gary H. Kah.[3]

There are other secret and semi-secret organizations such as the International Bankers, the Council on Foreign Relations, The Bilderberger Group, Club of Rome, the Trilateral Commission, the New Age Movement, the Illuminati, and Freemasonry, who are all deeply involved in global politics, and who actively promote the uniting of the people of our planet under a New World Order. However, (and understand this well, because it is extremely important) these all are but mere "front" organizations, behind which the true source of power hides and uses to distribute and channel its designs. And as in any conspiracy, secrecy and shifting attention and blame away from itself, is paramount to its success. But "this" conspiracy is above all conspiracies, and makes all others pale in significance. No stakes could be higher, no prize could be greater. To rule the entire world, and to control every human being in it, begins to touch upon a realm that is beyond the scope of man's grasp. For whether man wants to acknowledge it or not, there is a Sovereign God who is watching and promises to intervene.

CHRIST — OUR ONLY HOPE

It is therefore with a very solemn dedication that the words of this book is sent on its mission. Without prejudice or offense toward any persons, but only in love to uncover, reveal, and share the truth about "the system" and other organizations who have confederated themselves together for the oppression of their brothers and sisters; citizens less powerful than they are. But in order to escape the risks of deception, and being side-tracked into believing a falsehood through the most powerful and convincing source of influence conveyed by the media which "this" conspiracy has at its disposal, we raise up that Book given to mankind for our guide and final word for truth, the Holy Scriptures of the Sovereign and Almighty God. Being forewarned, you are then admonished to draw near to our Saviour Jesus Christ, for only through Him is our victory over this conspiracy possible.

To a world that is racked with insurmountable problems, there is great personal solace and comfort to know, and with complete confidence, that there is a loving God that not only cares, but intends to intervene and make things right. But the heartbreaking side of this story is that our sophisticated society today is completely oblivious of this God; including those remarkable unbroken promises that He has given in His Word, the Scriptures. Amazing promises, when known, that become such a soothing balm when facing our world's ills. And by a God that proves He does not lie and we can trust; by giving us His elaborate promises centuries beforehand, and then are precisely kept. Only the true and loving God of creation has that ability to do this.

It is revealed in Scripture that man, from the very beginning, is bent on rejecting God's love and authority and prefers his own systems of rulership and worship. And it has brought untold misery, death, and problems upon the earth. It is a struggle that is as old as man himself, and God in Scripture has 'promised' that this struggle for world domination and world kingdoms with its false religion would continue until He intervenes in man's affairs and sets up His own Kingdom of love and rightness.

It is for this purpose that the pages that you are about to embark on wants to make known; that the God who actually created and shows His love for us, certainly is not responsible for man's woes. But it is man himself, in his rebellion against God, that have brought on these woes and with staggering consequences. Yet in spite of man's obstinacy, God in His love, so that mankind would not be fearfully groping in the dark, has revealed specifically in Scripture those rebellious world empires that would arise to usurp and show contempt for God's authority and support a world false religion. It is the purpose of this book to boldly pull back the veil of misinformation and deception of these world systems and that collaborating false religion, that the reader may see and understand today's current events, and prove in his own mind what is truth.

To begin, anyone that has studied world history, even casually, knows that the last four world empires that rose and fell in succession until our very own day were Babylon, Medo-Persia, Greece, and Rome. And it is Rome, the last of these world empires, that today, the whole Western civilization looks to for its roots. But God revealed to the prophet Daniel, in chapters 2 and 7 of his book, that these four world empires would emerge centuries before they appeared, even describing some of their basic characteristics. God, in Daniel chapter 7, used symbols of animals to represent these political world powers. But Rome, the last world power, is described in Scripture to be diverse or different from all the others. In fact, it was so different and so terrible that even though God used beastly animals of nature to represent the first three empires, there was no animal in nature to even compare it with the fourth. Daniel called it the fourth "Beast". The prophet John in the book of Revelation, chapter 13:1-10, was shown this same power and also called it the "Beast". It is a political and religious world power. It received worship. It is ROME!

It is wrong to be kidding and deceiving ourselves. The Beast described in Scripture is not some oversized computer sitting in Brussels, Belgium, as some suggest. It sits on seven hills in Italy. The history of Rome, even though it has been greatly suppressed, is filled with shocking horror stories. Its methods of execution and torture go far beyond our human imagination. These were not isolated cases, but instead, cruelty and brutality were the socially accepted norm among the ruling class, and became the amusement and recreation for the general populace. The early Christians had read in Scripture, (Daniel 7:7, 11 & 12) the "fourth beast dreadful and terrible, and strong exceedingly, and it had great iron teeth, it devoured and break in pieces and stamped the residue with the feet of it", and so they knew what was in store for them under Rome's rule. They also knew from Scripture that Rome was to undergo certain phases or physical changes in her long reign, but was to continue to exist right up until God set up His own Kingdom; destroying Rome in the burning flame at our Lord's second coming. The people of God, whether Jewish, early Christians, or true Christians today, know exactly what to expect from Rome — the "Beast".

God promised and foretold in Scripture that Rome was to undergo three separate phases. The first is what we know as historically, Pagan Rome. As a world empire, Rome was to collaspe and then divide into small national fragments. But in an attempt to bind these national fragments together, for over a thousand years, the supreme pontiff or Pontifex Maximus of the Babylonian Mystery Religion began a reign of terror in Europe unparalled in human history. This was Rome's second phase, when Europe was ruled by the Roman Universal Church and is known historically as Papal Rome. But Papal Rome was to lose its power too, and did. Seeking to regain that lost power, the world today is racing pellmell toward Rome's third and last stage of determined world domination.

It must be clearly understood, that the Church of Rome, even though she is not openly dominating the world just yet, is by far the most powerful, wealthiest, and influential organization upon the face of the earth. During Rome's second phase called, Papal Rome, the Roman Catholic Church of those medieval times held the population of the Western world in an iron grip of tyranny from which there was no escape. Her method of compelling others to conform was by stark terror and torture. She set up her ecclesiastical tribunals called the "Inquisition", and justified them by saying it was all in the name of God. Then she went about her inhuman acts of torture to purge the world of what she considered nonconformists and branded them as heretics.

It is so very hard today to imagine how anyone could watch and inflict systematic tortures designed to bring to its victims the most severest and agonizing pain, to the very point of death, yet denying death, and then start the process all over again — even on an animal, much less another human being. How can we today grasp the living conditions of the common serf and peasant under the feudal system, where kings and the higher clergymen lived in pomp, luxuries, and extravagances of every kind, while the peasant and lower parish priests, who associated and sympathized with them, scratched out their grim existence without hope of redress or relief from their oppressions, except only by death. Rome, even today, does not deny this barbaric time of her history. She just does not want to advertize it and prefers to keep it quiet till she can employ it once again.

These atrocities are so repugnant to the character of the true God, which is love, that no wonder the Church of Rome forbids God's Word, the Scriptures, to be read. Rome hates to have her crimes exposed. She goes to great lengths to censor and establish elaborate cover-ups. And she can; because of her powerful influence. But the God of love looks down upon His stricken people and buoys their sinking spirits by giving them hope and confidence in His Word; that it will not always be this way. God exposes these world political systems and its Babylonian religion so that His people may see and compare with His own character; proving how far the depraved mind can go when it is controlled by Satan.

The central theme running throughout all the Scriptures, from cover to cover, is that One Person, Jesus Christ; who as a Gift from God to humanity, adamantly declares that He will triumph over the oppressors and pick up the downtrodden. But for those who have never been told this wonderful good news, they must be led to God's Word so that they may partake and be refreshed. They must understand God's promises. And because Rome has affected the whole world, we must have a basic knowledge of what Rome was like yesterday, if we are to understand what Rome's ambitions are today. If we are to clearly understand Biblical terms like "the Beast and his Image", and appreciate Scriptural language that states, "she was 'drunken' with the blood of the saints", we must know the 'ferociousness' of Rome's past, to see why the God of Scripture would describe Rome as "the Beast".

This book's purpose in unveiling Rome's dark past, must bring to light certain specific areas of the Church of Rome's history that she has purposely and effectively covered up. It must emphasize strongly that the Church of Rome at one time was the most powerful and brutal political-religious institution upon planet earth. That it also lost that temporal power to crush and destroy those who did not agree with her. This book will show how that 'loss' becomes directly connected and associated with movements and organizations, (some that many people have never heard of) such as the Knights Templar, Protestantism, the Inquisition, Freemasonry, the Jesuits, the Illuminati, and even how Rome was very much involved in the founding of the United States of America. But most important, it will show how in Rome's fanatical obsession to regain that loss, she has launched a "Grand Design" upon an unsuspecting world to bring it once again under her control. We must explore Rome's hidden obscured past, so that the correct view of today's end time current events and their relationship with the "Beast and his Image" and the New World Order can be known.

THE LORD'S COMMISSION

The sovereign God has given to man in the Scriptures a clear description of the two powers that are to play the key role in the events just prior to the second coming of our Lord. The cowardly ministers of God today, have refused to call out the names of these powers because it would stir up the wrath of that very powerful and influential Universal Church, and it involves that world Superpower Nation that the Church of Rome intends to use to enforce its doctrines.

Consider the early Christians who lived during those times of the Pagan Roman Empire, and understood perfectly through Scripture the atrocities that Rome was to commit in its opposition to the truths of God. Were they not also under tremendous social and mental pressures in their decisions to either bow to Caesar or be torn by lions at the coliseum? Woe to those who claim to be representatives of God's Word, and fail to make known the truth because of fear of controversy.

Feed my sheep! is the commission given by our Lord. Our world is on the brink of disaster. The storm is coming, swiftly moving and relentless in its fury, as it sweeps all away in its path. Will we be guilty of not sounding the warning before it is too late? The sheep are hungry for truth. Too long they've been denied vital nourishment because of clever deceptions. This presentation will surely ruffle many feathers, as it searches out those unexplored areas that will lay bare the deceptions and expose the truth which Rome has for so long diligently kept hidden to accomplish her "Grand Design".

The word "Protestant" means in a religious sense, to protest Rome — her atrocities, her abuses, and her unScriptural doctrines. However, the protester of Rome fell into two main categories. The one group that everyone knows of, are those who protest from a firm Scriptural viewpoint. The second group, were those who had a 'personal' vendetta or grudge against Rome without any Scriptural consideration. It is this group especially that we want to intensely identify, who no one has the vaguest idea about, that are a complete historical mystery, and yet, were to quietly and drastically change the course of the whole world. But the fact remained, to protest Rome, whether king or peasant, meant swift and exact punishment. The profound question is: how could anyone shake themselves from the tyrannies of Rome? The answer lies in the history of this mysterious second group.

Secular history teaches that a vigorous movement to reform Rome began right after the invention of the printing press, in 1450, which made the Bible available to the downtrodden common people, and they began reading for themselves the truth of Rome's errors; as compared with Scripture. While this is certainly true, what history fails to show, is that another event had occurred over a hundred years before, that had rocked all of Europe like nothing before or since. An event so traumatic, that it shook the Roman institution to its very foundation, and set in motion seeds of such bitterness, hatred, and anger, that were so deeply planted and nourished in every level of society, that it prepared minds and moods for centuries afterward.

It began abruptly on the date known as the day of misfortune, — but no one today seems to know quite the reason why — Friday the 13th, October 1307, that the most vicious arrest, suppression, and termination of that group of warrior knights, called the Knights of Templar, took place. You must bear in mind, that these were not just ordinary men, but were of the most noble aristocratic elite ruling class of Europe. As Knights, they were unswervingly Catholic, and became nearly as powerful, wealthy, and affluent an organization as the Papacy itself. The Roman Church treacherously crushed them as an Order of Knights, but because of their unique position in world affairs, it certainly could not snuff out their political influence or smother their brewing resentment. It was this group of powerful, wealthy, and bitter men that were capable to form an underground movement against Rome that finally erupted into the Protestant Revolution. It was not possible, anymore than it is today, for the poor, defenseless, haggard common peasants to go up against the establishment without being brutally crushed. It is this vague area of history that Rome wants to be kept completely unknown; that will be exciting for us to venture into and explore.

CHAPTER 2

THE KNIGHTS TEMPLAR PAVES WAY FOR PROTESTANT REFORMATION

A CALL FOR HELP

Most all have read or heard about the Roman Catholic religious wars during the Middle Ages to free Jerusalem, called the "Crusades". In the Catholic religion, 'indulgences', or special favors in the forgiveness of sins are given by the pope to those who make pilgrimages to holy shrines. Jerusalem had the very holiest of shrines. However, Jerusalem fell to the Muslims in 1071 AD, depriving Roman Catholic pilgrims from entering into the city. The whole Catholic world became alarmed.

To recover Jerusalem, an urgent appeal was presented by Pope Urban II at the Council of Clermont, arousing an enthusiastic response of Catholics to arms. It became the first of a series of eight religious wars from 1096 to 1291 AD, nearly 200 years, mostly ending in defeat and horrible disasters. Pope after pope through the years, made their appeals urging and rallying crusade after senseless crusade. One in particular is repugnant in history, where mere children were allowed to answer the call. Many became sick and died along the way or were sold into slavery before ever reaching their destination. To the popes, who are supposed to be the representatives or vicars of Christ, winning back Jerusalem at any cost, was all that mattered. Yet the humble Jesus of Nazareth said, (John 18:36) "My Kingdom is not of this world, if my Kingdom were of this world, then would my servants fight".

The crusaders precariously delivered Jerusalem from the

Muslims, and even though they occupied the area, the severe hostilities and frequent skirmishes from surrounding neighbors was a constant reminder of how insecure the victory really was. The crusaders had fulfilled their vows, and were now ready and anxious to return home. What was needed for their replacement, was a provision establishing a permanent defensive military force against the enemy and also a means to ensure protection and safety for traveling pilgrims. These needs brought about the creation of a very unique institution — the 'military monk' order of knighthood.

Two orders of knights were established. One, the Knights of Hospitallers of St. John of Jerusalem, later to become the Knights of Malta, who took care of the sick and the physical needs of the pilgrims. The other, were the Knights of Templar, who became the military arm for defense and protective escorts for pilgrims traveling to and from the city. The Knights Templar history is one of extreme importance and becomes one of the most fascinating stories ever to be researched. As the first order of men becoming military monks, they became the role model for every succeeding military order afterwards. The meteorite like career in their rise to power, wealth, and fame, was as legendary and sensational as the tragic and grisly manner they were brought to their end — or at least their 'visible' end. Mystery, intrigues, and cover up surround their demise, and it is in this atmosphere that presents a great paradox today, especially when considering the parties involved during the founding of the United States of America.

It would be very hard to find a greater contrast, when comparing the principles on which the Roman Catholic Church is ruled, along side those which the American Republic was founded. Catholicism is controlled through the rule of 'one', who has been invested with infallible, absolute, and ruthless dictatorial powers compelling all to fully submit, with all democratic processes banished and condemned. On the other hand, the American Republic extended to its people the 'right' as individuals to think, to express themselves unobstructed, to be ruled by a government whose laws were for the people and by the people, that they might live and move and worship freely, in peace and unmolested.

John Carroll was a Roman Catholic Jesuit priest. George

Washington was a Protestant Freemason. They indeed, according to the principles they each represented, were supposed to be opposed to one another. Instead, they worked in perfect harmony together in laying out Washington D.C., the city and seat of our nation's government, and in conjunction with and at the very same time, founded the first Jesuit college in the states, known today as Georgetown University. As we progress further in our study, it will be shown the hidden connection between the Roman Catholic Knights Templar and Freemasonry, and how the Jesuits infiltrated Freemasonry, then by creating a secret society within a secret society, founded their "Order" of the Illuminati.

TEMPLARS FOUNDED

In the year 1118, a few years after the first crusade conquest of Jerusalem, the Knights Templar were founded. Their name was taken from the ancient Temple of Solomon, the site of their first headquarters. They continued as an order until the year 1307, nearly 200 years, and were dissolved a few years after the permanent loss of Jerusalem. Their immediate popularity after becoming an order has been contributed to the two great passions of the Middle Ages; religious fervour and martial prowess. Their expansion in wealth, power, and land possessions was phenomenal. Gifts of every kind were showered upon them. One such example in 1131, the king of Aragon bequeathed to them a third of his domains. At the peak of their prosperity, it is said that they held over 9000 manors all over Europe, plus mills, markets, and trade monopolies. These were all income producing properties. In addition, they controlled a considerable fleet of fighting and merchant ships and maintained an international banking operation.

The popes took them under their immediate protection, exempting them from all taxes including paying tithes. They were above all laws and answered to no one but the pope. By virtue of their possessions, manpower, diplomatic skills, and martial expertise, the Temple Knights wielded enormous political and military influence. But it was no less influential financially, handling much, if not most, of the available capital in western Europe. Kings deposited their royal treasuries with the Templars and became quite often deeply in debt to them, and at a high rate of interest. It is impossible to calculate the profound and lasting influence the Knights Templar had on every level of society. With such a vast amount of power and influence, especially in high places, it would not be rational to believe that with the termination of the Order, all traces of its influence also just stopped and abruptly vanished along with them.

Nearly everyone has some notion about the Inquisition; at the very least, that it was a Catholic Church ordained and perpetuated hunt for, and destruction of dissenters, apostates, heretics, Jews, witches, warlocks, alchemist, and anyone else out of ecclesiastical favour. That it operated a long time ago, say from the Middle Ages to the French Revolution, and that it achieved its ends by means so terrible and ferocious that history had recorded nothing comparable until the Holocaust of 1939-45. It was a time when no one was ever safe from the bloodlust of the Church. Prosecution and destruction for a banned thought or feeling, or merely for being suspected of one, was an ever present peril for all. It was during this time period and this mind set that the Knights Templar were founded, when they flourished, and when they came to their sudden end.

In 1291 Roman Catholics forced from the Holy Land was complete, never to be restored. The Knights Templar retreated to the island of Cypress as a temporary place of residence. Here they dreamed and planned for another crusade. But Europe no longer rallied to the cry for a holy war. The fervor was gone. So much wealth had been spent and so many lives lost in vain, that it became a dead issue. In effect, the Templars had lost their purpose to exist. What was worse, they had made many enemies because of their arrogance and haughty ways. They were also in constant conflict with the Hospitallers. Some even suggested, including the pope, for practical purposes, the two orders of knights should be combined. And with this in mind, Pope Clement V summoned Jacques de Molay, the last Grand Master of the Knights Templar, to appear before him.

The king of France, Philip IV, the most powerful monarch on the Continent at the time, also looked favorably on the merger proposals, but with a totally different point of view. He had proposed to Pope Clement V, that the kings of France be named the hereditary grand masters of the combined orders and that he himself be appointed as supreme commander, to be known as "War King". The only one who seemed to like his idea was Philip himself. So as an alternative to gain access to the Templars wealth, Philip developed a plan to bring the Templar order down.

TEMPLARS BETRAYED

By 1306, the Templars had become the focus of particular attention for Philip IV of France. Philip was enormously ambitious. He had grandiose designs for his country, and gave little thought about crushing whoever or whatever stood in his way. He had already engineered the kidnapping and murder of one pope, Boniface VIII, and is widely believed to have orchestrated the death, probably by poison, of another, Benedict XI, who followed. By 1305, he had installed his own puppet on the papal throne, Clement V. In 1309, Philip hijacked the Papacy itself, uprooting it from Rome and relocating it on French soil, at Avignon, where it remained, dividing the Catholic Church for the next sixty eight years. With the Papacy thus in his pocket, Philip had the latitude he needed to move against the Templars, and with staggering swiftness and efficient precision, he did.

With sealed orders, kept absolutely secret and not to be opened until the given time, in one stroke, every Knight Templar found in France, including Grand Master Jacques de Molay, were arrested, placed in chains, and cast in prison. Trumped up charges of the most sinister kinds of heresy were brought to bear and broadcasted effectively throughout the realm. Immediately the Inquisitors went to their hideous work, torturing their victims, extorting those confessions they wanted to hear. The shrieks renting the air of those tortured, terrified those who knew they were next. Within a few days after the tortures began, thirty-six Templars died as a result. Some had their feet burned totally off and, understandably, a number are reported to have gone mad from the pain. One Templar was helped to a council of inquiry later, carrying with him the blacken bones that had dropped out of his feet as they were burned off. He had been permitted by his torturers to keep the bones as sickening souvenirs.[4]

Pope Clement V refused to believe the accusations Philip was bringing against the Templars. But with some bullying, relentless pressure, and intimidation, the weak pope finally caved in, reluctantly cooperating with the king. It was true, the Templars had made some enemies, but it was also true and very obvious, that the other nations in Europe did not believe the charges either. Most nations acquitted them outright, saying they were innocent. Some allowed them to go into other orders or change into secular clothes, shave their beard, and melt into the crowd. In Portugal, they found refuge by just changing their name to Knights of Christ. Christopher Columbus was a Templar Knight of Christ.[5] England and Ireland dragged their feet. Scotland ignored the pope's excommunication altogether, and became a haven for the fugitives.

In France the terror went on. Torture, excommunications, and for "relapsed heretics", they were burned alive in public wholesale executions. Four and one half years after the first arrests, Pope Clement V, on March 1312, declared the Knights Templar disbanded, yet 'without' proclaiming them either guilty or innocent. All Templar property, except in Spain and Portugal, was to be transferred to the Hospitallers. Two years after that, March 1314, the Grand Master, Jacques de Molay, was roasted alive over a slow fire. The Order that began in such glory, now ended in public disgrace.

The decree from the pope was infallible. Any Templar not brought to justice was a fugitive from law, and subject to arrest. Yet everyone knew the whole affair was disturbingly wrong. It became a Church scandal that needed to be hushed, covered up. But certainly the cover up 'business' was nothing new to Rome. The Church's suppression of its repulsive involvement, especially when it advertises it can do no wrong, was to save face. The running Templars silence, was to keep from being caught.

What seems to us today as a minor, generally obscure fragment of medieval history, is just the point that should be made here; it has been purposely made obscure. How many today have even heard of the Knights Templar? But you can be assured of this, when it was all happening, it was the most dominant issue of its time, dramatically surpassing events in far away Scotland, galvanizing opinions and reactions across the Catholic world, sending tremors throughout all Western culture. The Templar, it must be remembered, was, with the sole exception of the Papacy itself, the most important, most powerful, most prestigious, most apparently unshakable institution of its age. It was regarded as one of the central pillars of Western Catholicism. For most of its contemporaries, it seemed as immutable, as durable, as permanent as the Church herself. That such an edifice should be so suddenly demolished, rocked the very foundation upon which rested the assumptions and beliefs of that time. Indeed, for an example of the indelible impression this tragedy made upon minds, is found in the superstition which holds Friday the 13th to be a day of misfortune; most today having not the vaguest idea of its origin, will find that it grew from the very date when King Philip made his initial arrests, Friday, 13 October 1307.

So here all of a sudden, a very large and prestigious group of men of Europe, the rejected military monk, found himself in a weird and totally new condition. The pope had rejected him, so he had no choice but to reject the pope. Before, during his entire life in the Templar order, his link with God had been through his Grand Master, who was responsible only to the pope, who claimed to be God's sole viceroy on earth. Now his religious order had been dissolved, his Grand Master had been burned at the stake, and Christ's vicar had cast him aside. He still believed in God, but his chain of intercession with God had been ripped away. Now for the first time in his life, no one stood between God and himself. His prayers of solicitation and thanksgiving, his acts of adoration, his hopes of salvation could no longer be through the pope, and were now on a purely personal basis, not by choice, but brutally thrust upon him. To the medieval mind, there could have been no other harrowing and traumatic experience imaginable.

It was from this most brutal and overwhelming expereience, that the 'seeds' of protestantism were violently sown; left to germinate fully sixty years and more before John Wycliffe and the Lollards came on the scene. Those seeds were free to germinate and propagate because they were nurtured in complete secrecy, and they gave strength to others who were also religiously persecuted and disillusioned.

FRIENDLY HELP

The nations of England, Ireland, and Scotland, were separated from the Continent, and so it helped to breed their own independent ideas. One example, they never allowed machines of the Inquisition permanently on their soil. That doesn't mean they were not staunch Catholics, or they were much less brutal in the way those who came under the law were treated. They just had their own way of thinking about certain things, and that included Rome. This independent thought became fertile ground for friends and families in their efforts to hide, feed, and to give any needed assistance to keep the running Templars safe from being caught. They became vital contacts, providing what any fugitive is desperate for; safe lodging, food, some news, and a chance to let his panic subside. These basic provisions allowed the Templars some needed time to think clearly and rationally, to organize an underground network of contacts, and a secret system for survival.

To show the determination of the English people in their resistance to Rome's decree, a royal dragnet assisted by other religious orders, had turned up just two fugitives in England and one in Scotland. In addition, a number of them escaped who had been earlier imprisoned, which undoubtedly had required help from inside or outside, or both. Then too, because the king was slow to act, the arrests in England had come three months after the arrests in France, providing good time to make preparations. Bruce, the newly elected king of Scotland during this same time period was struggling for Scotland's independence from England, had desecrated a church by shedding blood in it found himself also excommunicated by the pope. And yet, significantly enough, this made no impression on the Scottish clergy, giving Bruce their full support, and allowing a perfect haven for the fugitive Templars.

In any case, there was some kind of mutual assistance organization, to the extent that it stayed alive functioning for three generations, seventy years. There had been a common goal, a common fear, and a common enemy to require the usefulness and need of a mutual protection society to motivate such longevity. In 1381, the "Peasant Uprising" gave ample proof of a 'secret society' that was in place and working, giving both leadership and organization to the uprising, as they vented their specific hatreds and grievances.

As we review historical events and circumstances during those turbulent times, we see the most deplorable conditions which could only have possibly produced the groans of a population thoroughly oppressed. The rigorous suppression, the complete disregard for human life, the vicious and incredible practices of butchery that were constantly before a person's eye to keep everyone in line from generation to generation, all in the name of religion, where king and pope vied for the position as to who was the 'top' agent of God — this was that marvelous apparatus which was loved by Rome, known as the feudal system. To get a better perspective or the 'pulse' of the times, from when the Templars were first arrested in 1307, and for two hundred years after, we shall briefly, in chronological order, list just a few events that historians felt worthy to record.

The history of man, and certainly the nations of medieval times were constantly at war, causing a steady drain on manpower and finances. England and France, **1337-1453**, fought their historic **Hundred Years' war.** The people were taxed, taxed, and taxed again to replenish depleted treasuries. In **1340**, the plague **Black Death** swept through Europe and Asia, annihilating whole communities and killing nearly half of the European population. Because of the ruthless oppression of the people, priests of the lower clergy who were intimately involved with the pains and emotions of their parishioners, began to petition and preach against Rome for reform. Around **1360**, priests like **John Ball, John Wrawe,** and **John Wycliffe,** with other local priests openly condemned the corruptions of Rome and demanded freedom for all men. Clerics, being then the only literate class, wrote and sent letters to other parish priests, intending them to be read aloud for others to hear. By **1380**, **John Wycliffe** had translated the Bible into the English language and was sending it to other preaching priests throughout England. His followers were known as Lollards. John Wycliffe himself was spoken of as the "Morning Star of the Reformation". The **Peasant Uprising** was in the year of **1381.** In **1450** the printing press was invented and the **John Gutenburg Bible** was printed. Columbus discovered the New World in **1492**. **Henry VIII** reigned **1509-1547** and made himself head of the English Church instead of the pope. In Germany, **Martin Luther,** another humble Catholic parish priest, nailed his famous **Ninety-Five Theses**, in 1517, to the church door, giving new vitality to an already growing and uncontained sentiment of the people.

To go back again to the Peasant Uprising in 1381, there are some important factors involved that can not be dismissed if we're to believe it was just a spontaneous eruption. It's true, conditions were at a boiling point, but there are too many evidences showing that the uprising had been well planned in advance to be a coincidence. First, there were over 100 thousand rebels who took part in the rampage coming from great distances of fifty miles or more and from every direction, but strangely enough, the movement began simultaneously, as by a predetermined given time. Also, some 1500 were wearing a special identifiable hooded uniform, so that they could be readily recognized. Prison gates were left open, draw bridges left down, certainly the work of inside help. Too many inconsistencies to examine them all here in this brief description. However, with all the head choppings that took place, and all the destruction of property, there was marked evidence that the Knights Hospitallers and their properties which had been given to them by the pope, but belonging originally to the Templars, were a very special target. Considering in that day and time, when communication and transportation was by foot or horseback, (and only the noble class had horses) there seems to have been some real quality time, leadership, and organization put into the planning, to have successfully pulled the uprising off.

BROTHERHOOD OF FUGITIVES

Historical and archaeological findings have produced substantial evidence to show the Knights Templar had fully established themselves in a secret underground society through the years, known to the peasants as the "Great Society". It was the influence of that society working with the lower parish priests, that made the clandestine peasant uprising possible. To be a Templar, you could not be of peasant descent, you had to be free born and of the noble class. Yet it was the peasants who always suffered most miserably and it was to their great masses that the seeds of protest and reform, with the urging of the Templars, had the greatest appeal. The uprising was crushed, but the seeds that gave hope of a better way lived on through the centuries. And whether history records it or not, for an honest researcher, the proof is overwhelming that it was the fugitive Knights Templar who gave birth to the effective protesting of Rome.

To break the bands of Roman tyranny, it took an experience literally so catastrophic within the Catholic realm, setting in motion ripples of protests, waves ever increasing through the centuries, developing into the full tidal wave of the Protestant Reformation, the French Revolution, and the pope taken prisoner in 1798 by the French Army, thus ending the temporal power of the Roman Catholic Church. It is this 'loss' of temporal power, which Scripture describes as the "Beast" receiving a "wound unto death", that rattled the very foundation of the Roman system. And to recover that loss, Rome focused its energies into an ultra important top priority secret strategy, encompassing deep and long range plans — confidently working, patiently waiting for the "Grand Design" to bear its fruit.

How can any mortal man put into descriptive words, a picture that adequately reveals the intensity of those times? The seeds of protest were born, and they lived, and would not die. Through relentless torture, starvation, genocide massacres, burning at the stake, against every conceivable fury of Rome, they could not be extinguished. History estimates that over one hundred million people lost their lives during that time of Roman tyranny. Is it any wonder that God graphically describes this onslaught of Rome as her being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus", and calls her the "Beast"? As viciously as Rome fought to hold on to its power, the Word of God had declared that it would receive a "Deadly Wound," and it did. What the clandestine movement the Knights Templar began, God raised up fearless preachers of His 'Word of Truth' to complete.

To try to trace the movements of the fugitive Templars historically is a monumental job, because in reality they left no recorded history. Only by searching for telltale clues, do we recognize their influence and presence. As a group of men fleeing for their lives and the torture they knew was in store for them if they got caught, secrecy and the oaths of those brought into that secrecy was of paramount importance. Every imaginable cover was used to guarantee that safety. However, the legacy of those courageous men live on today through the records of their 'Old Charges'; prescribed rules which once governed their conduct as a brotherhood of fugitives.

After the Protestant Reformation had completed its work in lifting humanity to its rightful God given position, and the pressure for secrecy diminished, allegorical rituals came into play to preserve and remind the Templars of their earlier times. And when four London lodges finally decided to go public on 24 June 1717, they emerged not with the name Knights Templar, but instead, Freemasonry; a name that reminded them of their rage to be free, to end all serfdom and villeinage, to be a 'free man born of a free mother'. In understanding the tragic history of the Templars, then observing the rituals of Freemasonry, especially their central ritual involving the construction of King Solomon's temple, makes sense. For remember, the original headquarters and residence of the grand master were at the 'round temple' in Jerusalem, from which they took their name. And it was during the time of building their order, that their leader was struck down and murdered, leaving allegorically speaking, the construction of their 'Temple', or order, unfinished. Freemasonry is the direct descendant of the Knights Templar.

With the invention of the printing press, the Scriptures became available to the people. Like a candle illuminating the blackest night, God's truth began to shine in men's hearts. A book that was forbidden and unlawful from the very beginning, the message it contained and the hope it sparked, was valued by far much greater, than the terrible risks of having it in possession. After two hundred years since the arrests of the Templars, God using their devastating experience, brought unspeakable glory to His name and truth. Valiant men transformed by that 'Truth' held God's banner high. Martin Luther, like it was said of the apostle Paul, was turning Europe upside down. The frenzied hatred and seething revenge that Rome held for these men is fully realized in the order given by the Council of Constance, thirty-five years after the death of John Wycliffe, that his remains be dug up and burned for heresy. This desecration was not the act of some isolated fanatic, it was the official act of the Church. Rome's appetite for power and control over others is insatiable. For one to question or disrupt that power, is an anathema.

Martin Luther's unwavering testimony sent shock waves through the Roman Catholic hierarchy. How dare this lowly monk tamper with the dogmas of Rome? Fearing for his very life, but calm and steadfast in mind, he stood in German court and struck down, one by one, the corrupt doctrines of Roman Catholicism, as compared with Bible truth. So fully did he convince the German princes, that they became his protector from Rome's fury to burn him. His faith and practical teachings of Bible truth were words that exploded in the minds of his listeners. A movement before only spoken in darken hushed tones of whispers, now suddenly burst forth as the noontide sun. The "Protestant Reformation", to the glory of Almighty God!

CHAPTER 3

ROME — IMPLACABLE ENEMY OF GOD'S TRUTH — REASON FOR REFORMERS CRIES

PAGAN ROME

Rome, from its earliest history, has always been the implacable enemy of God's truth, from its decree to crucify Jesus Christ, to sending early Christians to their deaths in the coliseum arena of ravenous lions. It was that same 'Sun' worship system of religion, that had been originally concocted in Babylon. Anciently, it had come to Rome in fragments and was known historically as Pagan Rome. But later, as the Imperial Roman Empire collapsed and Papal Rome took its place, Babylonian Sun Worship manifested itself in an almost pure and radical form. And even though today it has lost the power to have one executed for not conforming to its doctrines, it is still the same, and is called the 'Roman' Catholic (universal) Church.

The religion of the Romans was always emphatically a state religion, and every Roman god had something to do, some useful office to perform with distinct rituals and sacrifices related to national life. The calendar was an official almanac of religion, which paralleled the seasonal changes of the year distributing their appropriate ceremonies. Each stage of the year, the progress of agricultural development, the family meal, all contributed to the ongoing pulsation and energetic cycle of ceremonies. About one day in four was set apart for the worship of particular gods, celebrated by their feasts, games, sacrifices, and ceremonies. Religion had ceremonies for every event in life, from birth, to infancy, puberty, marriage, to death, and a place in every vocation and in every public work. So strongly had these ceremonies and calendar dates become a part of the lives of the people that its influence is even felt in modern society today.

Another area of the Roman religion that was most important for the constant surveillance of the well-being of the land and its people, was a group of men called Augurs and Haruspices, whose technical expertise was to 'divine' the future. Augurs were a religious college of diviners, and their function was to determine, reveal, and interpret the will of the gods toward men, and was practiced in accordance with superstitious occurrences and observations of certain signs or omens. These included thunder and lightning, the flight and cries of particular birds, feeding of the sacred chickens, the actions of certain serpents, or accidents, such as spilling salt or the stumbling of a horse. It is interesting to note that in ancient Rome there was a territory called Ager Vaticanus from which site arose the Vatican of today. The word Vatican is a two part word, "vatic", meaning to divine, and "can" or canny, an attribute of the serpent. In other words, Vatican means the divining serpent. Haruspices, had distinctly another 'science' to foretell the future. After certain animals had been sacrificed, their entrails and liver were examined to discover the will of the gods. Nothing in regards to state action was ever undertaken without the advice of these diviners.[6]

Jupiter was the supreme deity of the Romans, with the god of Mars and Saturn following. But as Rome ever enlarged her empire, deities of conquered nations were added to her pantheon. For example, there was Mithra, the Persian Sun god, Isis and Osiris, divinities of Egyptian Sun worship, Venus, the Semitic goddess of love and beauty, and Janus, the Asia Minor god of doors and hinges, called the opener and shutter, who along with the goddess Cybele, each having a spiritual 'key', are just a few that became a panorama of pagan gods and goddess devoutly and rigidly worshipped in Rome.

In the minds of worshippers, the 'heavenly' or spiritual was always represented or acted out by an 'earthly'. As the Sun in the heavens was the great object of worship, so 'fire' was worshipped as its earthly representative. In Egypt, one of the commonest symbols of the sun or Sun god, was a disc with a serpent around it. The original reason of that identification was, as the sun was the great enlightener of the physical world, so the serpent was held to have been the great enlightener of the 'spiritual' by giving mankind the "knowledge of good and evil". In Pagan Rome, this fire-worship and serpent-worship both occupied a pre-eminent place in Roman esteem. The 'fire of Vesta', the virgin goddess of the blazing hearth, was regarded as one of the grand safeguards of the empire by whose duty it was kept with the most jealous care by the Vestal virgins — small girls chosen and having to serve chastely for thirty years. The serpent, being universally acknowledged as a symbol of fire-worship, so the "Great Fiery Serpent" or 'Red Dragon' then became, next to the Eagle, the principal Imperial standard of the Roman legions as an emblem of that system of fire-worship on which the safety of the empire was believed so vitally to hinge.

The worship of the Sun, the Great Fire-god, who was intimately identified with the Serpent, was actually the central object of worship from which every other god and ritual revolved. As the sun made its daily appearance and disappearance in the heavens, creating daylight and darkness, and as the earth made its annual trip around the sun producing summer-time and winter's death, a time to plant and a time to harvest, it was obvious that all life depended on the sun, for its light and warmth, for its very existence. Plainly then man's anticipations of good and anxieties of bad, his parade of lesser gods, and his calendar that kept him informed, were all subject to the moods of the Sun.

But the Sun had also a human representative. Over this massive and complex system, where every minute detail of worship was controlled and regulated, there presided the Sovereign Pontiff or Pontifex Maximus, who was worshipped as the Great King of the Sun, or the Sun-god incarnate. Under him, was the hierarchy of his college of Pontiffs or Cardinals. Like a fine tuned and well oiled machine, these priests kept this religious system running smoothly. However, it was only when Julius Caesar, who had been previously elected Pontifex Maximus, and then became as Emperor, the supreme civil ruler of the Romans, as he combined in himself, both as head of the

Roman state and head of the Roman religion, that all powers and functions of the 'true legitimate Babylonian Pontiff' were supremely vested in him.[7] It was from this god-king mentality, who had demanded worship from his subjects, and to whom Christians had refused to bow, that caused them to be brutally put to death. With all the religion that saturated the Roman soul, it failed utterly to soften the severity of their character, or weaken their passion for war and bloody sports. Their hard and rigid wills were rarely moved by the cries of agony or the shrieks of the dying.

The Word of God, when properly understood, is a most incredible gift. Who can fathom such a Sovereign God having the awesome ability to foresee the future, and then with unselfish love, reveal it to His people so that they may not walk in darkness, but rather light. Scripture had predicted centuries before the event, that Rome as a world empire would collapse, and out of her ruins and fragments, arise a religio-political power that would labor to bind up her broken pieces. The ruling society, benefiting from Rome's successes in conquest, had become extremely rich and prosperous, giving way to excessive licentiousness and debauchery. Over half of the Roman population were slaves, and it was from the miseries of these wretched peoples, that the aristocrats relished their fondest pleasures and recreation. The moral decay and depravity of the Roman mind and government is vividly illustrated in its lawfulness of the gory gladiator contests that excited hundreds of thousands in its amphitheaters. This organization of murder, which became such a popular past time and sport, and yet being the most monstrous and disgusting outrage upon human dignity, only serves to demonstrate again, Rome the "Beast". And Rome, not over night, but as her moral cancer worked incessantly through the centuries, from within and without, finally crumbled. The Roman Empire staggers, sprawls, is thrust off the stage, and as if by magic, 'reappears' — it is the Church of Rome which plays the part of the magician and keeps this corpse alive.

CATHOLIC ROME — OCCULT SEAT OF SUN WORSHIP

Anyone with eyes to see, and who is not blinded by 'religion', certainly must recognize Papal Rome as the disguised off-spring of Pagan Rome, or Paganism 'baptized' with the name Christianity. In light of Scriptural teaching, sincere men like John Wycliffe, Savonarola, Martin Luther, and thousands of others, were willing to give their lives for God's truth, and most did. The Church of Rome makes pure mockery of everything that is sacred, pure, and the truth. Claiming to be Christian, it has in clinging tenaciously to its possession of the title 'Pontifex Maximus' who sits at the Vatican, and its preoccupation with the revival of Roman ascendancy on earth as the Kingdom of Heaven, has become just a continuation of Roman Paganism, with even greater atrocities, using the faith and needs of simple men to forward its schemes. Let's review just a few of the core items carried over from Paganism to the Church of Rome, that Protestants fearlessly gave their lives to oppose.

'Syncretism' is a word meaning, the mingling into one religious system, elements that have been drawn from different other religious systems. As a smokescreen, this is exactly what the Church of Rome has done in calling herself Christian. Most will ask, is it really that important? What difference does it honestly make? The reader must be reminded, that God calls this 'mixing' of false religion with His truth as something He hates, an abomination. (Deuteronomy 12:28-32 & 18:9-12) It is startling to learn of God's stern denunciation and warnings against this 'mixing', but even more amazing, is the attitude of those who claim to be teachers of God's Word, who shrug these poisons off as perfectly harmless.

THE MASS

True Christianity teaches that when the Messiah, Jesus Christ, had come and fulfilled His mission in giving Himself as the "final sacrifice" to ransom the world from sin, that by His death, but much more important, by His resurrection, which certified His sinless life; this supernatural event proved that Christ's ministry was fully approved by God the Father. Thus the whole Hebrew system of priests and sacrifices, which God had originally given to them to be a 'type' and figure of the coming Messiah's death, was to be abolished at his death. But the underlying and basic teaching of the Church of Rome, is its hierarchy of supreme pontiff or pope, its various orders of priests and nuns, and the endless sacrificial ceremony of Christ, called the Mass. God says the priests and sacrificial system ended at the death of Christ. Rome says no, and sets them up. Through the Mass, and the capture of superstitious minds, and only in the name of religion, Catholics are taught to believe that a wafer and wine is turned into the 'literal' body and blood of Christ. But carrying this absurdity a bit further, it is then required for the believers to participate in an act of cannibalism after the wafer has been turned to flesh, to eat that flesh, so to speak, as the flesh of the 'victim of sacrifice', whose flesh it is believed to be Christ's. Remove these two Romish 'false' doctrines, the priesthood and the sacrificial Mass, and there is no Roman Church. But that is only the beginning.

THE SUN WHEEL

The Vatican, and its supreme pontiff of the Sun, titled Pontifex Maximus, has been previously mentioned. To see another "Sun" symbol of the Occult at the Vatican, one only needs an aerial view of Saint Peter's court yard, and in the pavement you will notice what is known as a 'double cross', or the largest "Sun Wheel" in the world. Anciently, it was taught that the Supreme Sun god drives a chariot drawn by four steeds that traversed each day in the spaces of the firmament and sank at dusk, extinguishing its fires in the ocean. The nation of Israel was caught up in this Sun worship, and during a period of 'reform', it is recorded how they put down those "that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven, and took away the houses that the kings of Judah had given to the sun, and burned the chariots of the sun with fire". (2 Kings 23:5 & 11)

Chariots, and especially the 'wheels' of the chariots, were representative of the Sun. The wheel and its spokes actually became a cross within a circle, which is one of the most ancient symbols of the Sun. The circle and the cross within the circle represents the four extreme points of the sun in relation to the earth in its yearly travel around the sun. Those four points are: the 'two solstices' occurring at 21 June, making the longest day during the year and 21 December, making the shortest day of the year — and the 'two equinoxes', occurring in the spring, 21 March, and autumn, 21 September, making night and day of equal length all over the earth. Hitler's regime was deep into the Occult, and his Swastika is nothing more than a Sun symbol of a cross, with the segments of the circle broken and with right angles made at the ends of the cross. The Hindu religion, a thousand years before Christ, had the swastika symbol of the Sun.

THE PHALLIC OBELISK AND DOME

From your aerial vantage point over the Vatican courtyard, you will also see rising from the center or hub of this Sun Wheel, in its erect position, a symbol of the Occult and Sun worship that is highly regarded for its sacred importance. This particular Sun symbol was literally uprooted from Egypt and transplanted in Rome, as others were taken to the cities of London, Paris, Constantinople, and Central Park, New York. Its numerous 'look alikes' are popularly used as monuments and memorials for great men, or actually any man that wants to be remembered. A casual walk through any graveyard will vividly show you this. But just what is the significance of this Sun symbol, this stone monument or 'obelisk' as it is called, especially in certain places where it stands erect before a Dome?

First, it must be noted that even though the obelisk has been publicly displayed in the most obvious and conspicuous places to be seen, yet in any dictionary or regular encyclopedia, the subject 'obelisk' and its full meaning is just never explained. Only in specialized books and literature do you find its true symbolic significance and what it meant to those who worshiped the Sun. In other words, the obelisk symbol has been purposely displayed for public awareness, but at the same time, its real meaning has been kept from us, or at the least, kept out of those reference books where most would normally look.[8]

However, the Encyclopedia Americana, 1964 edition, showing how the obelisk was related to Sun worship, explains it like this — "a monument representing the sun in ancient Egyptian religion. The Egyptians were sun worshippers, regarding the great luminary as the creator of the universe, the maker of all gods above and below, and even the author of himself...The two most striking characteristic monuments which represented him on earth were the obelisk and the pyramid...The obelisk is the technical figure of one ray or pencil of light emanating from the sun." The word o-'bel'-isk actually means the 'shaft of Bel'; Bel being another way of writing Baal, the Babylonian and Egyption Sun god, that all nations followed after.

It is an interesting fact about the chief temples of Egypt and Babylonia, that they were "oriented" — that is to say, that the temples were built so that the shrine and entrance always faced in the same direction. On one morning in the year, and one morning alone, in a temple oriented to the rising place of the sun at Mid-Summer Day, the sun's first rays would smite down through the gloom of the temple and down the long alley of the temple pillars to brilliantly illuminate the altar. Thus it was believed that by that pencil of light or "shaft" of the Sun's presence upon the altar, it became impregnated. This solemn event gave assurance of fertility in the land and another fruitful year.[9]

But as further evidence that gives proof that Roman Catholicism is nothing more than disguised Sun Worship, that actually arose from the ruins of Roman paganism, consider the fact that the Vatican of today and St. Peter's Basilica is literally built right over the very grounds of the ancient Vatican Circus. It was here, that they held their chariot races to the "Sun". And as then, so today, St. Peter's is oriented toward the east. That is, "so that at the vernal equinox the great doors can be thrown open at sunrise and the sunrays passing through the nave will illuminate the high altar."[10]

By pagan tradition, an altar symbolized the female body, which in turn symbolized 'Mother' Earth. It does not take any great imagination to understand the symbolism of an obelisk standing before a Dome — which represents a pregnant woman's belly. Ask yourself with deep soul searching, what does any of this have to do with "true" Christianity??

Today's world wide participation in observing calendar dates that have come down to us from ancient Babylonian Sun worship, tells only too well the influence this system has had upon mankind. Most people today observe these dates as

Christian holy days and festivities, when in reality, the dates themselves have nothing whatever to do with Christianity. Christmas and Easter both are good examples of how these Sun dates have been twisted and perverted to be recognized as something that is Christian. Yet, any good encyclopedia will quickly inform you of their true origin.

BABYLON MYSTERY RELIGION

The date, 25th December, because the days began to lengthen after the death of the winter solstice, was believed by the pagans to be the 'birth' date of Sol, their Sun god. But to better understand the origins of this heathenistic custom that we know today as Christmas, we should go all the way back to the city and nation of Babylon. Babel, which later became Babylon, was originally founded by a man named Nimrod, "the mighty hunter". (Genesis 10: 8-10) Babylon was the seat of the first great apostasy against God after the flood. It was here that the "Babylonian Cult" was instituted by Nimrod and his queen, Semiramis. Semiramis was also Nimrod's mother and his wife in an incestuous relationship. From this Babylonian Cult is derived all types and forms of false worship, carried over today into the various pagan religions, including also the Christ-Mass and Easter.

Nimrod lived approximately two hundred and fifty years after the flood. It was during those days of Nimrod, Semiramis, and his father Cush, when they gained a following and a deep hold over the then whole human race; for at that time there was only one language and all were one homogenous people. The Bible tells us that Nimrod gained the title "Mighty Hunter" and "The Apostate" because of his innovative building of walled cities to free men from the ravages of wild beasts, which were then multiplying against mankind, and because of his leading men away from the idea of a God who was capable of interceding with wrath into the affairs of men. History records that he led people astray to such an extent that they drifted from the faith of their fathers in the true God.

Ancient history teaches, that it was the Babylonians who first became involved in the worship of the heavens, and developed a system of numerology, the horoscope, astrology, and the zodiac, claiming the highest wisdom and ability to 'divine' the future. It was characterized by the word "mystery" because their practices were hidden from non-members. Once admitted into the Babylonian mystery religion, men were no longer Babylonians, Assyrians, or Egyptians, but became members of a mystical brotherhood over which ruled the Pontifex Maximus, or high priest, whose word was final in all matters within the lives of the brotherhood — regardless of the country in which they lived, becoming a supranational organization.

This Babylonian system, from its very inception right till today, has been a blueprint and planned method to effectively circumvent the truth of God. From Babylon it spread to the ends of the earth and to where, Scripture records, Abraham was chosen of God to flee those idolatrous nations, and thus preserve His truth through a called out people. This explains how so many different nations of the world, whether Egypt, India, Aztec, Maya, Inca, or Sioux Indian, all worshiped the Sun in some manner, and are found to have common religious traditions interwoven into their cultures. Egypt, almost surpassed Babylon in its worship with pyramid and obelisk monuments dedicated to the Sun. Joseph, when sold into Egypt by his brothers, (Genesis 41:45) later married the daughter of the priest of 'On', or the priest of the Sun.

Babylon continued to be the seat of worldwide 'mystery religion' activity until it was conquered by the Medes and Persians and the Babylonian priesthood (or Chaldeans) were forced to move to Pergamos, which then became their headquarters. Over the years this cult gained such power to where the Roman Caesars absorbed the bulk of the principles and structure of the Babylonian religion into their own pagan religion. Julius Caesar was made Pontifex Maximus of the Etruscan Order in 74 B.C. Thereafter, Rome's religion became that of Babylon.

As believers in this Sun worship system, calendar dates were set up to celebrate the winter solstice, (24-25th December, the shortest day of the year) and the summer solstice, (24th June, the longest day of the year). Easter was the pagan festival that occurred at the spring equinox, when all nature was in 'resurrection' after the death of winter. Any student of the Scriptures well knows the word Easter, in its 'original' meaning, is not a Christian expression, but comes from the goddess of spring Astart or Ishtar, which is just another name for the Queen of Heaven, Semiramis, who celebrated that festival with the sun rising in the 'east' — even as the word "East-er" implies. (Ezekiel 8:16) When Nimrod's life was abruptly ended, it was Semiramis who called for a period of mourning, who instructed her subjects that Nimrod had returned to the Sun, declaring that his deified name was now Tammuz. Looking towards the east, the rising place of the Sun, was the natural place to look for the return of their savior.

Rituals and festivals, which harmonized with the Sun worship calendar dates, were also applied to the death and resurrection of Tammuz. Forty days of 'sacred' Lenten abstinence were given to weeping for his death, now claimed to be the Sun god incarnated. The forty days also seemed to be an indispensable preliminary to sharpen their zeal for the degrading activities or unbridled lust in the Easter or Bacchus festivities that were to follow. As the death of Winter became representative of the death of Nimrod, so the resurrection of Spring became also representative of Nimrod's resurrection, but with his new deified name Tammuz, and were celebrated both by alternately weeping and then rejoicing. (Ezekiel 8:14) Even today, Bacchus, which means "The Lamented One", lives on as the 'patron saint' of such disgusting public homosexual orgies as are evident during the New Orleans Mardi Gras. But even more obvious, it lives on in the annual Lenten rituals of the Roman Catholic Church.

When you take a good look at the doctrines and rituals practiced by the Roman Catholic Church, then try in a search of the Scriptures to support them, shockingly, you will find they are just not there. The truth is, with heart-felt sadness, that the pope grows rich in the measure that the poor are duped. The doctrine of purgatory is a striking example of such an abuse; and has no justification, whether in Scripture or in logic. Its real basis is Rome's wanton greed. For there is not one word spoken of it in all Holy Scripture, and also if the Pope with all his pardons may for money deliver one soul from torment, he may deliver as well without money; and if he may deliver one, he may deliver a thousand, he may deliver them all, and so destroy purgatory. And so then he is a cruel and unmerciful tyrant, without a trace of compassion, if he keeps them there in prison, writhing in pain, till men will give him money. Doesn't this make reasonable sense, dear Catholic reader?

During the reformation in the sixteenth century, when Martin Luther was redirecting the world's attention (and conscience) to God's Holy Word, these falsehoods and corruptions were identified and repudiated as having no part in the worship of the Lord Jesus Christ — as taught in the Scriptures. Doctrines such as purgatory, and paid for Masses to get loved ones out of purgatory, an existing burning hell, worship of the cross, images, relics, and of Mary, and Sunday as a holy day, can't be found in Scripture. The celibacy of the priesthood, confessing sins to a priest, kissing the pope's feet, rosary prayer beads, holy water, sale of indulgences, adoration of the wafer, or host, and the list goes on and on, of abominable human inventions to burden and enslave superstitious minds. To keep the people in total darkness, the Bible was labeled a forbidden book and placed in the index of forbidden books by the Council of Toledo in 1229 AD. By contrast, our Lord and the apostles commanded that the Scriptures should be read by all. (John 5:39, 2 Timothy 2:15 & 3:15-17)

CHAPTER 4

MARTIN LUTHER — A MAN USED OF GOD

LUTHER'S VISIT TO ROME

Martin Luther was a priest and a true son of the Papal Church, and had no thought that he would ever be anything else. But in the providence of God he was led to visit Rome. He pursued his journey on foot, lodging at monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks lived in splendid apartments, attired themselves in the richest and most costly robes, and feasted at sumptuous tables. With painful misgivings, Luther contrasted this scene with the self-denial and hardship of his own life; his mind was becoming perplexed.

When at last Luther beheld in the distance the 'seven-hilled city', he prostrated himself upon the earth, exclaiming, "Holy Rome, I salute thee!" He entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and revulsion. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during Mass. "No one can image," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin".

By a recent decree, an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase", said to have been descended by Christ on leaving the Roman judgment hall, and to have been miraculously conveyed from Jerusalem to Rome. One day Luther was devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, "The just shall live by faith". (Romans 1:17) He sprang to his feet, and hastened from the place, in shame and dismay. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy. When Luther turned his face from Rome, he turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church.

After Luther returned from Rome, he received the degree of doctor of divinity at the University of Wittenberg. He took a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of Scripture. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

At Wittenberg a light was kindled whose rays would extend to the uttermost parts of the earth, and which was to increase in brightness for centuries to come. But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one, is to attack and overthrow the other. Said Luther, a few years after the opening of the Reformation, "God does not guide me, He pushes me forward. He carries me away. I am not master of myself. I desire to live in repose, but am thrown into the mist of tumults and revolutions". The battle of the Reformation was about to be joined.

The Roman Church made merchandise of the grace of God. Under the plea of raising funds for the erection of St. Peter's Church at Rome, indulgences for sin were publicly offered for sale by authority of the pope. By the price of crime a temple was to be built for God's worship — the cornerstone laid with the wages of iniquity. It was this heresy that aroused Luther and led to the battle which shook the papal throne, and jostled the triple crown upon the pontiff's head.

The official appointed to conduct the sale of indulgences in Germany, Tetzel by name, had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. Tetzel repeated the most glaring falsehoods, and related marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the Word of God, they would not have been so easily deceived. But for hundreds of years the circulation of the Bible was prohibited. People were forbidden to read it or have it in their houses. To swell the power and wealth of Rome's ambitious leaders, the Bible had been withheld from them.

As Tetzel would enter a town, a messenger went before him, announcing, "The grace of God and of the holy father is at your gates". His unholy traffic was set up in the church, where Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him, and that "not even repentance is necessary". More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to heaven. No prelate dared lift his voice against this iniquitous traffic, but the minds of some were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of the church.

Luther was angered by the blasphemous assumptions of the indulgence mongers. Many of his own congregation purchased certificates of pardon, and they soon came to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they would perish in their sins. Perplexed, they returned to Tetzel complaining that their confessor refused his certificates. Some boldly demanded that their money be returned. Filled with rage, Tetzel uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he "had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences".

Luther's voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy the indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace with God.

NINETY-FIVE TIMES NO!

Luther decided a more effectual protest was necessary against these abuses. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. One of the most important of these occasions, the festival of "All-Saints", 1st November, was approaching. On the preceding day of Hallowed Eve, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses the next day at the university, against all who should see fit to attack them.

These propositions attracted universal attention. They were read and re-read and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole scheme was a farce —

an artifice to extort money by playing upon the superstitions of the people. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God is freely bestowed upon all who seek it by repentance and faith.

The questions Luther proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, read the propositions with great joy. They felt that the Lord had graciously set His hand to arrest the rapidly swelling tide of corruption issuing from the seat of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power which denied the right of appeal from its decisions.

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came upon him like an overwhelming flood; and they were not without effect. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know", he responded, "that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death? Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions".

Many dignitaries, both church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would virtually undermine the authority of Rome, and stop thousands of streams flowing into her treasury. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they arrayed themselves against Christ and the truth by opposing the man of God sent to enlighten them.

Luther trembled inwardly — one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. He wrote, "Who was I to oppose the majesty of the pope, before whom the kings of the earth and the whole world trembled? No one can know what my heart suffered during these first two years, and into what despondency, I may say into what despair, I was sunk".

THE BIBLE AND THE BIBLE ONLY

When his enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. He presented arguments which they could not answer; and the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic", cried the Roman zealots. "It is high treason against the church to allow so horrible a heretic to live one hour longer. Let the scaffold be instantly erected for him".

Soon he received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged to "prosecute and reduce him to submission without delay". If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to "proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him". And further, the pope directed his legate, in order to root out entirely the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome.

Here was displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, was to be seen in the whole document. Before his case had even been investigated, he was summarily pronounced a heretic, and in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in the church and state!

Augsburg had been fixed upon as the place of trial, and the Reformer set out on foot to perform the journey. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They entreated him to leave Wittenberg for a time, and find safety with friends who would gladly protect him. But Luther would not be dissuaded and continued his journey.

The news of his arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world now seemed in the power of Rome, and the legate determined that he would not escape. Luther's friends urged him not to appear before the legate without a safe-conduct, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavored to induce Luther to appear without a safe-conduct, trusting himself to his mercy. But this the Reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador.

The Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point, without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error.

The only response was, "Recant, Recant". But the Reformer showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, jeers, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the Reformer no opportunity to speak. Seeing that the conference would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing.

At the next interview, he presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. After reading his paper aloud, he handed it to the cardinal, who cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully roused, now met the haughty prelate on his own ground — the traditions and teachings of the church — and utterly overthrew his assumptions.

I WILL EXCOMMUNICATE YOU

When the legate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract, or I will send you to Rome, there to appear before the judges commissioned to take notice of your cause. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church".

Luther promptly withdrew with his friends, declaring that no retraction was to be expected from him. This was not what the cardinal had purposed. He flattered himself that he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another, in utter chagrin at the unexpected failure of his schemes.

Luther's efforts were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves the spirit manifested by them, as well as the strength and truthfulness of their positions. How marked the contrast! The Reformer stood in the strength of God, having Scripture on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, vehemently crying, "Retract, or be sent to Rome for punishment".

Even though Luther had secured a safe-conduct, the Romanists plotted to seize and imprison him. His friends urged that he return to Wittenburg without delay, and that the utmost caution be observed to conceal his intentions. He left Augsburg before daybreak, on horseback, accompanied by a guide furnished by the magistrate. Reaching a small gate in the wall of the city, it was opened to him and his guide, and they passed through without hindrance. Before the legate learned of Luther's departure, he was beyond the reach of his persecutors.

The legate was overwhelmed with surprise and anger at the news of Luther's escape. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church. He gave expression to his wrath in a letter to Frederick, the Elector of Saxony, bitterly denouncing Luther, and demanding that Frederick send the Reformer to Rome or banish him from Saxony.

In defense, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the Word of God. Luther's appeal to Scripture was consistent and steadfast. When later he should appear before the German emperor, Charles V, and the German Diet to answer for his faith, he boldly declared,

> "Since your most serene majesty and your high mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen".

Frederick, the Elector of Saxony, had little knowledge of the reformed doctrines, but he was deeply impressed by the candor and clearness of Luther's words; and until the Reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Dr. Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavor to make him retract without having convinced him of his errors. None of the learned men in our principality have informed me that Martin's doctrine is impious, antichristian, or heretical". The prince refused, moreover, to send Luther to Rome, or to expel him from his states.

In an appeal for the Reformation of the Catholic Church, Luther wrote to the emperor and nobility of Germany concerning the pope:

> "It is a horrible thing to behold the man who styles himself Christ's vicegerent, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? He is, say they, the lord of the world! But Christ, whose vicar he boasts of being, said, 'My kingdom is not of this world'. Can the dominions of a vicar extend beyond those of his superior?"

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. His opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the Reformer and his adherents, after which, if they did not recant, they were all to be excommunicated.

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication struck terror to powerful monarchs; it filled mighty empires with woe and desolation. Those upon whom its condemnation fell, were universally regarded with dread and horror; they were cut off from communion and treated as outlaws, to be hunted like animals, to be exterminated. Luther was not blind to the tempest about to burst upon him. He wrote: "What is about to happen I know not, nor do I care to know. Let the blow light where it may, I am without fear. Not so much as a leaf falls, without the will of our

Father. How much rather will He care for us! It is a light thing to die for the Word, since the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is and dwell with Him forever."

When the papal bull reached Luther, he declared:

> "I despise and attack it, as impious, false. It is Christ Himself who is condemned therein. I rejoice in having to bear such ills for the best of causes. Already I feel at last I know that the pope is antichrist, and that his throne is that of Satan himself."

FINAL SEPARATION

Then in a crowd of students, doctors, and citizens of all ranks, Luther burned the pope's bull, the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able, by burning my books," he said, "to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me, and by His might."

It was not without a terrible struggle that Luther decided upon a final separation from the church. It was about this time that he wrote: "I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. Oh, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can every one else be mistaken? How will it be, if after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' It was so I fought with myself and with Satan, till Christ, by His own infallible Word, fortified my heart against these doubts."

The pope threatened Luther with excommunication if he did not recant; the threat was fulfilled. A new bull appeared, declaring the Reformer's final separation from the Roman church, denouncing him as accursed of Heaven, and including in the same condemnation all who received his doctrines. So began the contest between Scripture and the traditions of men; between Protestant and Roman Catholicism, between the worship of the holy and loving God of creation, and the worship of a cruel and spurious impostor.

Do you grasp, dear reader, the magnitude, the significance of this one man's agonizing struggles to come against such an overwhelming august power, where 'all' had been indoctrinated in a false religion, to stand completely alone, fearful of death by burning, trembling; yet compelled to be unmoved from the principles of truth, to be different: can you comprehend that? Who would be such a fool, so egotistical, to come against such great odds, just to be seen and heard? Or is it better explained, that Luther's strength came from a love for His God and His truth, which was to flow into the uttermost parts of the earth, caressing it, breaking the shackles of Rome. Luther and his fellow Reformers were not without faults, nor were all their doctrines free from error. But who can fall into a cesspool, and not retain some of the stench when taken out?

What value can be placed on the privileges the Reformation has brought to us today? To worship freely, without threat of torture and burned at the stake? Many wanting to excuse Romanism of its superstitions, oppressions, and barbarity during the Middle Ages, suggests it was just the conditions of the times; people were uneducated then, and plead that the influence of modern civilization has changed her sentiments. In reality, it's just the other way around. The noontime of the papacy, is the midnight of the world. If it were not for the Reformation based on the Holy Word of God, the "Beast" receiving his "deadly wound", the barbarity of the Dark Ages would certainly exist yet today.

Rome asserts that the "church never erred; nor will it, according to the Scriptures, ever err." The Roman Catholic Church will never relinquish her claim to 'infallibility'. It is this doctrine that breeds barbarity and oppression. All that she has done in her past persecutions of those who rejected her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Rome is patiently biding her time. Let the restraints now imposed by secular governments be removed and Rome reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. For the Scriptures teach that Rome's "deadly wound was healed", and we live on the very threshold of that prediction being fulfilled today.

CHAPTER 5

ROME'S COUNTER REFORMATION AND THE JESUITS

ROME IN TROUBLE

The "Beast" was 'wounded', and it struck out in every direction, but the seeds of Protestantism spread like a prairie fire, all over Europe; it could not be contained. Rome was in deep trouble, a serious crisis, unlike any before. What to do, what to do? To Rome there was only one answer; more force, more brute force, to make all comply; so the Inquisition was revitalized. The minds of the people had been opened to great understanding, and in face of the most fiercest and savage oppressions, to the cruelest tortures and the most horrible of deaths, they fearlessly met them all for the sake of truth; to breathe liberty, to live a life free from Rome's corruption and bondage was valued greater than life itself.

America has always been hailed as the nation which offered refuge and a haven of liberty and freedom for those who were persecuted and oppressed. It was the land of the free and home of the brave, where liberty and freedom rings. Over and over this American virtue is brought to our attention, so as to contrast it with other nations, and rightly so. But have you ever considered this: if people were seeking liberty and freedom, they must have been fleeing a land that prohibited it. And so a very sober and profound question must be asked; who and what were they running away from? If you know history, especially Church history, then you know what the answer is.

Most today can not give the correct answer, and there is a reason for that. Obviously, so that the answer becomes vague and confused in our minds, no longer is the history of the Reformation taught, or the Inquisition explained, or the 'battle-name' Protestant used. Nor is it explained today, that because Roman Catholics are taught and believe that their allegiance is 'first' to Rome, instead to the country where they live, they were during the colony years of this nation, forbidden to hold public offices. What is gained by clouding these issues? It is simply this. Because this history, these terms, this fearsome struggle, that was won at such an awesome price, must be erased from our thinking. We must now be led to believe that Rome has changed, that her past has actually been maligned, and that she is really good, innocent, and benevolent.

Rome was shaken terribly by the advances of the Protestant Reformation, and vigorously entered into a counter offensive; what history records as the Counter-Reformation. But with the resurgence of sheer force, Rome fully underestimated those who had been enlightened, who had tasted the freedom of conscience in the true worship of Christ, who could no longer accept Rome's absurdities, or be forced by her brutalities as a means to exploit them. And so Rome after many horrifying years, finally came to realize, if the "wound" was to be "healed", she must change her tactics. It became expedient then, in order to gain confidence and win the world back into her fold, she must alter her course, she needed to implement a very different stratagem. Marvelous in her shrewdness and cunning is the Roman Church. It is a part of Rome's policy to assume the character which will best accomplish her purpose, but beneath the variable appearance of the chameleon, she conceals the deadly venom of the viper.

JESUITS FOUNDED

Martin Luther was excommunicated in 1521. In 1540, a former military man named Ignatius Loyola, mortified by the advances of Protestantism, resurrected the original Templar ideal of the warrior-monk, the soldier of Christ, and created his own such soldiery. Unlike the Templars however, Loyola's soldiery would crusade not with the sword (though perfectly prepared to let others wield it on their behalf), but with the word.

Thus was born what Loyola called the Company of Jesus — until the Pope, recoiling from the explicit military connotations of 'Company', insisted it be changed to 'Society'. In their martial structure and organization, in their far-flung network of 'provinces', in their rigid discipline, the Jesuits were, by Loyola's own admission, modelled on the Templars. Indeed, they often acted as military advisors and ordnance experts, as well as high level diplomats and ambassadors. Like the Templars, the Jesuits were nominally subject only to the Church; but like the Templars, the Jesuit Order is an absolute monarchy. Their General, who they affectionately call "the Black Pope", (because of his black robe) rules for life. The pattern of their own Order has molded their thinking about all other political structures, including the Vatican.

The Jesuits are different. Every Catholic priest knows this. They are so different in their priestly deportment and social conduct, that other priests feel ill at ease and uncomfortable in their presence. Lay people also think that Jesuits are different. They speak of the Society of Jesus as the "educated clergy" — the "teaching arm of the church". They have the most schools — which is true. The Jesuits write the most books — which is also true. In fact it is said that any Jesuit who can pen one word after another seems forced "under obedience" to write a book. And in return, mountains of books have been written about the Jesuits. However, there can be no denying the fact that the Jesuits possess a hard core of extremely intelligent, intensely loyal, politically shrewd, carefully calculating individuals. This has been so since the days of their founder, Ignatius of Loyola, began leading his fellow-students into his peculiar methods of indoctrination: the "Spiritual Exercises".

Strict unconditional obedience and submission to one's superior is incontestable the 'first' in the summary of Jesuit Order rules. Not the same as regular military obedience which controls only exterior acts, but it requires the sacrifice of the will and laying aside of one's own judgement. Besides, amongst the Jesuits, not only the will, but also reasoning and even moral scruples, must be sacrificed to the first virtue of obedience, which is the strongest rampart of their Society. The Jesuits must be in the hands of their superiors as 'a corpse in the undertaker's hands', as a staff obeying every impulse, as a ball of wax which can be shaped and stretched in any direction.

Loyola wrote, "Let us be convinced that all is well and right when the superior commands it" and "we must see black as white, if the Church says so". The Jesuit must be totally subjected to his masters; any doubt or any scruple would be imputed to him as sin. And something even better: the Jesuit must see in his superior not a fallible man, but Christ Himself. Here is a proven fact: in their "Constitutions" it is repeated five hundred times that one must see Christ in the person of their General. Thus with fourteen years of this intense brand of education, the Jesuit is prepared as the 'strike force' for the Roman Church.

The Spiritual Exercises become the initiation which begins the development of the Jesuit recruits. From the very beginning, they are carried off into Occult hallucinatory mysticism. It is not needed to explain to any student of Scripture what 'spirit' this mysticism comes from. Religious mystics normally interpret their ecstasy or trances in terms of real contact with God. Preceded by intense meditation and profound concentration, with the aid of a "director", the individual becomes oblivious to the world of external reality, and enters into an altered state of consciousness.

The sincere Mystic while in this state, may experience deep emotional revelations or intellectual adventures of great significance to him. When produced by more emotionally and demanding techniques, such as Loyola's Spiritual Exercises, the effects become more permanent. The candidate's sensitiveness becomes impregnated with these spiritual forces, whose persistence in his memory, and even more so in his subconscious, will be as strong years later as at the beginning; they coming up to the surface, and being unable to oppose, he will have to follow their irresistible impulses. It is understandable that after four weeks devoted to these intensive Exercises with a director as his only companion, the candidate would be ripe for his subsequent training in discipline and subordination.

COUNCIL OF TRENT

To stem the increasing tide of the advancing work of the Reformation, three main efforts were employed by Rome as it embarked on its Counter-Reformation. These were the Inquisition, the newly authorized Jesuit Order, and the calling of a Church council, which was held in Trent, Italy. Pope Paul III, on 21 June 1542, issued his proclamation announcing the establishment of the Inquisition in Rome as a central authority for all countries committed to the struggle against those who were accused of "heresy". The call for a new council was voiced increasingly by both secular and ecclesiastical dignitaries, while in Rome the Papal Inquisition began its work. After several set backs, the Council of Trent began its deliberations in 1545. The council was in session, on and off, for 18 years until 1563, although the actual working time was only about 4 1/2 years.

The excommunication and condemnation of Martin Luther and his teachings, 25 years earlier, failed utterly to have its desired effect. Since 1520, Paul III's entire Catholic world had been falling down around his ears where nearly half of Europe had turned away from the "one holy Catholic Church". The Protestant revolt in Germany and England had rapidly eaten its way into France, Holland, Belgium, Austria, Switzerland, and Czechoslovakia, and had infected every other country. It had shattered the once universally accepted papal authority; successfully attacked basic Catholic notions about priesthood, Eucharist, Sacraments, grace, episcopal office, emptied thousands of convents and monasteries, liquidated the unity of Catholic belief, converted whole nations to the new faith, and inspired both political and military alliances aimed at the physical destruction of Pope Paul III's papacy.

There was a great and urgent need for the Council of Trent, in that Rome was foundering terribly, and the success of that Council ranks as one of the most important in the history of Catholicism. Its great priorities were to state Catholic doctrine in view of the Protestant position, to fully reassert her authority among dissenting factions, and give the appearance of reforms where needed. The career of the new Jesuit Order was launched when Pope Paul III chose them to represent him in the capacity of "pontifical theologians".

Pope Paul III was not disappointed in his choice in employing the Jesuits to become the champions of Catholic unity. The Jesuits Lainez and Salmeron entered upon their work at the Council of Trent with so much promptitude and great zeal, that they won for their Order the confidence of the Popes and Church for all time. Working untiringly, and with much cunning and clever maneuvers, they succeeded in defeating the opposition and all "heretic" claims, especially any reform of the papacy. Lainez himself, by a forceful counter-attack, upheld pontifical infallibility, asserting that Catholic unity can be assured only through an effective submission to Christ's vicar, the pope. The Holy See emerged from the Council of Trent strengthened from the crisis where it nearly foundered, as a result of the steadfast actions of the Jesuits. The Holy See recognized the strength and power this new Order would bring to the Church.

The so called reforms of the Roman Church during the Council of Trent, were emphatically not changes or reforms in her false doctrines; theological topics, according to Scripture, were put aside. Instead, it was internal reforms that strengthened and consolidated the discipline of the priests, the monitoring of heretics, the need for dioceses to be visited regularly and reported on, the authorization procedure for publication of books, especially the Bible, the legal powers of the bishops, the supervision of education in the schools, among many other issues; so that direct control could be tightened and the well-being of the Church ensured. Above all, was the Council's definition of heresy made paramount, with new ways for combating it devised.

CHAPTER 6

SOCIETY OF JESUS ORDER — A LOOK AT IGNATIUS LOYOLA

Early Life

It is utterly amazing how obstinate [illegible] is imbued in mind, when a person's born of the nobl[e] class. Born in a castle, to [illegible] understand everything, his experience [illegible] will never have. Yet this was the [illegible] Lopez de Loyo[la], destined to be founder of the Order of priests, who was to agi[illegible] whole world. Inigo de Loyola was the youngest of 14 [illegible] sisters and [illegible]. His mother died when he [illegible] One year after his birth, Christopher Columbus electrified [illegible] electrified Spaniards, and in all Europe [illegible] news of discovering New World. When Columbus sa[illegible] on his second voyage to the New World in 1493 [illegible] Inigo's brothers equipped and joined with [illegible] him. At age 16, about the time his father died, he was [illegible] made a page boy at the summer residence [illegible] the years of his formal [illegible] life and [illegible] way. Also about this time, Queen Isabel died, and King Ferdinand [illegible] Spain, now 52, remarried Germaine de Foix, a 15-year-old French [illegible] Princess; and Inigo as page was assigned to serve the new Queen. In Inigo's mind, to serve was to love, to [illegible] Inigo's first love was Germaine de Foix.

Inigo never grew tall. He was short, 5'1 [illegible] gave him a complex to some time, means [illegible] known but [illegible] struggle [illegible]

li. He was one who [illegible] wit
He was, [illegible] cunning, [illegible] vindictive w
“unbendable”. [illegible] given from a
exce[illegible] misdemeanours, [illegible] long wit
clergyman, [illegible] and
desirous of glory, he entered the [illegible]
later, a cannon ball passed between his legs
and damaged. [illegible] doctor's [illegible]
mangled, being hurriedly [illegible]
grue[illegible] the [illegible] had t
be reset in two pieces [illegible]
of having a protru[illegible]
he had to lay motionless for weeks
length (without [illegible]) [illegible] with [illegible]
was [illegible] Inigo almost dying.

This experience became [illegible]
thoughts turned [illegible] convale
o[illegible] much of
by reading [illegible]
Chr[illegible] “The Golden Legend: Lives of [illegible]”, [illegible]
with [illegible] the transi[illegible]
an eas[illegible] following
happi[illegible] suddenly [illegible] with grow[illegible] God do
His s[illegible] need to [illegible]
wavering state of [illegible]
‘Miracu[illegible] Vision of the [illegible] Virgin and

It was during [illegible] to hav
perpetual chastity [illegible] of a g[illegible]
will now be a warrior [illegible]
young man driven with [illegible]
knew spiritual [illegible] Catholic [illegible]
years were spent in this [illegible]
enormous [illegible] before th
Lady, dressed [illegible]
a cave on [illegible] religi
these [illegible] under [illegible]
sea, he talked [illegible] visited [illegible]
lived in caves about the monastery

Gau[illegible] beggin[illegible] bo
the depths of [illegible]

the peace of Christ, his avid asceticism took him to the brink of despair. It was here, that [illegible] min, was introduced [illegible] Spiritual Exercises." They became [illegible] method, self-examination, [illegible] grace and [illegible] a new man; one who wanted to be [illegible] displace "Ignatius," a name adopted [illegible] of an christian. The [illegible] process was [illegible] fuctuating [illegible] contemplation, meditation [illegible] achieved that marvelous [illegible] overwhelming deception of Satan, [illegible] had discovered the secret of Roman Ca

With this, he [illegible] his [illegible] prize, [illegible] little [illegible] Spiritual Exercises [illegible] a compulsion in all [illegible] Catholic [illegible] Jerusalem in [illegible]. Upon [illegible] Holy Land, [illegible] Eu decided to become a [illegible]. To make this [illegible] that he lacked a vital [illegible] which [illegible] education. At 33, he plunged into [illegible] and longest phase of [illegible] purpose, yet was not [illegible] Spiritual Exercises, he was anxious to experiment w students. As a result, several [illegible] accusations came u scrutiny of the Inquisition. It was reported that the gr that had formed around him had been of repentant [illegible] ecstasy, wailing as evil exercised.

Rumors heightened when the females were have been. [illegible] questionably clear, he was ordered to stop teaching pain of excommunication. Instead, by 1540 Ignatius ha spiritual exercises [illegible] to excel in God and [illegible] Exercises [illegible] supreme method for binding his disciples to his

POPES MEN APPROVED

Through those years [illegible] made believers who became [illegible] and [illegible] formulated into [illegible]

a priest in 1537. The rapid advancement of the Pro
was causing [illegible] that
Roman Catholic Church. What was neede
a different weapon [illegible] Order of
priests to become [illegible]
'his' soldiers; to take a special vow [illegible]
the Pope anywhere, at any time, at any cost to, li
in order to [illegible]
and propagation of the [illegible]
God". The Church [illegible] the Pope to [illegible] the
Jesuits, their purpose was and is [illegible]
Jesus.

On September 27th, 1540 in a private reception
the Popes on Vatican, Rome, [illegible] aristocratic
with Pope Paul III who [illegible]
was so become the most loyal and
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Bear in mind that historians make it vividly clear that the first point of the Order was to go into their circle of aris, so as to gain their confidence and support. To give you an i support they received, the membership went from eleven men in 1540 to 5,000 by 1581 and thirty years by 1615 had jumped to more than 13,000 Jesuits Europe, in some African countries, the Middle expanded to India, the Philippines. They had extensive missions in Paraguay, Japan and Canada. In 158 they had 370 schools, 130 colleges, 120 residences and 550 communities.

FOR GREATER GLORY OF GOD

Ignatius coined the phrase "for the greater glory of God." Herman Burlam of Cologne was the Jesuit, "the end justifies the means." When we analyze the sub concept, if a person believes utmost in his is for the greater glory of God, and whatever he place everything else; these are then on the next step be rational. Use whatever means necessary. t It is interesting that historians infamously the give as a secondary definition for Jesuit, hypocrisy and the object. "Jesuitical" is synonymous with deceit f

Jesuits when appearing good, were members of sanctity, visiting prisons and hospitals poor, professing to have renounced the world, bearing the name of Jesus without. But under this bl exterior, their most criminal purpose were Motivated by a fundamental principle of the Order, the end justifies the means. By this, king, perjury, assassinat were not only pardonable, but when they commen interest of the church.

Cut off from their mothers in human nature, they, the Jesuits k no rule but to Order, and no duty but t power for. There was no crime too great, fo no deception too base for them too p the masses. Vowed perpetual poverty, and th

studied as a means to wealth, and power in t
overthrow of Protestantism and the reestablishm
Catholic supremacy.

CONFESSORS—STATE-OF-THE-ART

Picture this; if you will, a group of aristoc
influence, who have been endowed with religious
authority. Their purpose: to serve their order and
energize its members, not by persuasion and reasoning
But by force, prodding, forcing them to conform to the
Rome. These men are perfect, a requirement become most
awesome in effectiveness and scope. Above all
things, Jesuits are confessors. The service unto
urgedness. As they became assigned to
the aristocrats, emperors, kings, queens, princes, princesses
mistresses, those in every level, they affected gover
secret, the plans intimate, the innermost. As though it
lives became virtually an open intelligence
gathering system of espionage, none greater has eve
and developed, as complete the world the confes
employed by the Jesuits.

It was at the 4th Lateran Council of 1215 that only an
requirement for all Catholics once a year.
But it is the Jesuits who are credited with inventing
Confessional as a means, which popularity
been for Catholics a twice-yearly occurrence at most.

Now, thanks to the Society of Jesus, the rate of
speed. People having scarcely become fit they a
it, some Catholics being compelled every days
urged to go monthly or even weekly. By the end of
16th century, the general congregation
coming from the Jesuits, that provoked concern on the
political meddling, interference, to consider wh
directing the conscience of

Through various means, Jesuits worked diplomacy
of state, imbibing upon the council of kings and
the policy. But religious ordered, of
hearing the confessions of religious
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CHAPTER 7

ENGLISH HISTORY AMERICAN HERITAGE

A PRINCESS MARRIED THEN REJECTED

With a brief reflection on history, we can get a glimpse of how events starting forty years before the Jesuit Order was founded, was to lead to later intrigues and conspiracies that constantly kept all of Europe in a state of bloody and violent uprisings. Efforts, spurred on by Rome and her Jesuits with seething hatred and vengeance; instigated to repulse the advancement of Protestantism. — It was in year 1501, that the youngest daughter of King Ferdinand and Queen Isabella of Spain was married, at age 15, to Prince Arthur, the brother of Henry VIII of England. At this very same time, Christopher Columbus, who was seeking permission from the king and queen of Spain, for his fourth and last voyage to the New World, was being postponed because of the wedding.

However, the marriage of Catherine of Aragon, as she was known, to Prince Arthur was short; for he died within the year. It not being normally lawful for a man to marry his brother's widow, yet with some string pulling and with the reason given that it would unify the kingdoms of England and Spain, a papal dispensation was granted. Catherine remarried Henry VIII of England in 1509; it being Henry's first wife. Catherine had six children by Henry, of which only one, named Mary, survived. Mary later, in 1553-1558, became queen of England and tried to restore Roman Catholicism. By burning over 300 Protestants as heretics, she earned the name "bloody" Mary.

King Henry VIII wanted a male heir, which Catherine was not providing. Meanwhile as a pretense, Henry began to feel some scruples as to the validity of his marriage to his brother's widow. He applied to Pope Clement VII for an annulment. Catherine then appealed to her nephew, German Emperor, Charles V, for help. Through the influence of Emperor Charles V, the pope denied Henry an annulment. Henry, determined to be free of the marriage, obtained his own annulment, declaring his marriage with Catherine invalid, in 1533, without the pope's consent. This led to Henry VIII's separation from Rome and excommunication. In rebellion against the authority of the pope, Parliament passed the 'Act of Supremacy' law, making the king the Supreme Head of the Church of England, in place of the pope. Parliament also enacted statues suppressing the monasteries in England and confiscating all their property.

King Henry VIII was an unscrupulous and tyrannical monarch. In all, he had six wives. Two he had beheaded. Yet, the greatest scandal of England was the notoriously immoral lives of the clergy, especially the monks, where two-thirds were frauds, gluttons, worldly, sensual, living in concubinage, and peddlers of indulgences and relics. The lives of nuns being not much better were also scandalously immoral. They were a hindrance to the royal authority, and the excessive gold and silver sent to Rome to replenish the papal treasury, was a severe drain that weakened the resources of Henry's realm. Henry cleaned it up. Stopped the flow of wealth to Rome, and confiscated the pope's properties; in essence, he conducted a much needed reform.

Religion did not motivate Henry. Instead, he was obsessed with strengthening his royal throne. In fact, Henry hated the doctrines of Luther and detested Protestants. He never gave up the Mass or the dogmas of the Roman faith; but made them law for the Church of England. However, even though Henry brought down upon his head and his English kingdom the hatred and anathemas of Rome, he also threw wide open the door (even though it had been long in the making) for the English Reformation.

A DEADLY CONTEST

What Henry began in England, soon developed into a deadly contest that became spearheaded by zealous Jesuits urging on raging Roman Catholics, who vigorously opposed the English government and denied the right of a Protestant even to live. That Jesuit 'contempt' for what Protestants hold most precious — the free circulation of the Scriptures among the people, free inquiry and private judgment — never died; even until today. It spanned the sea, right into the English colonies of the New World, and quietly planted its diseased roots in the seat of the fledgling American government biding its time. In spite of Henry VIII's fanatical despotism, which only reflected his Roman Catholic heritage, he paved the way for the freedom we Americans enjoy today and take so much for granted; as Rome now lurks behind the scenes, poised to steal it all away.

It must be seen by anyone who has given the slightest thought and study into this subject, that the intense struggle here is not just about religion, but something vastly more important. Religion is only a tool, a vehicle, the perfect means to reach an end. A system to become rich and powerful absolute. All religion is false; man made. To worship the God of creation in 'truth' is not religion but, truth indeed, where only love, peace, and joy reigns. Both pope and king alike were conceived to rule and regulate the masses; positions of power and luxury that only corrupts the mind and character.

The noble aristocrat looked upon all who were below his status, as less than human. They were his slaves; their lives worth nothing, other than to work his fields, cook his food, dig his gold, make his clothes, dress him, be there for every beck and call. For an aristocrat to get his hands dirty from menial labor was a disgrace. Columbus could write in his log how sweet and gentle a people the natives of the New World were, and then bring back a boat load chained as slaves. That's an aristocrat's mentality. They have no conscience, no feeling, no compassion, for anyone they judge below them. In their arrogant, haughty, conceited, self-centered minds, how could they even imagine 'inferiors' to be able to think independently, to have a voice in government, and run their own lives. It just wasn't "natural". Stirred to a fanatical fear and desperation, in seeing a social change where nobles would lose all control, in the name of "religion" they rallied to the call of Ignatius and joined his Jesuit soldiers.

THE JESUIT INSTITUTION

The Jesuits took to the field; as they added to their numbers, they were everywhere. Each was assigned to the task which his talents or his disposition best adapted. To one, the instruction of children; to another, a career of letters or science; some planted their missionary stations among Peruvian gold mines, or in the marts of African slave-trade, among the islands of the Indian Ocean, in the cities of Japan and China, in the recesses of Canadian forests. They had the most important chairs in the universities; they had control of the schools of Italy, France, Austria, and Spain; and they became the most eloquent, learned, and fashionable preachers in all Catholic countries.

They grew to be an awesome institution, — an organization with twenty thousand eyes open upon every cabinet, every palace, and every private family in Catholic Europe, and twenty thousand arms extended around the necks of every sovereign and all their subjects assigned to the care of royal consciences; whereby, unseen, their whispered word would guide the destiny of nations. They adapted their doctrines to the taste of the rich and powerful, in the elegance and arrogance and worldliness of their dignitaries. Jesuit La Chaise travelled in a coach with six horses and was an elegant and most polished man of the world. He had to be in order to be selected by King Louis XIV of France to be his confidential and influential confessor. And no matter how low his station or elevated his position; in the backwoods of America or kings' courts of Europe, superiors had to make long and detailed reports of every act of significance, and were required to send them to the Jesuit General in Rome: those in Italy, once a month, elsewhere in Europe, every four months, and those overseas, annually; source materials to guide the world back to Rome.

ROME'S ATROCITIES

Volumes have been written about the horrendous accounts of Protestant blood spilled during the 150 years following the founding of the Jesuit Order. Many counter: well, Protestants killed too! Yes, and in answer to that; any man worth being a man, when someone comes into his home to rape and butcher his wife, and dash his children to pieces, certainly will fight and kill too, if need be, to save those he loves. To read an account is quite different than having to live through it. To literally witness the terrible scene and to see those you hold dear being mangled and slaughtered before your eyes has to make an image so vivid, never abled to be erased, and yet, some of the most horrible scenes ever to take place were during that time period; far too many and much too savage to try to describe. It must take an awful cold heart and willful blindness not to see the overwhelming atrocities that Rome and her cohorts have inflicted upon the human beings of this world.

Not even to mention the wholesale genocide of the South American Inca and other nations who were systematically worked to death digging for silver and gold; or other natives on islands in the West Indies and Caribbean, where today there is no trace of aboriginals; the very place where Columbus landed, planted his cross, and ceremoniously dedicated the New World to the pope; where in those same islands the population is ninety per-cent Catholic, and in some of those islands, its people are the poorest in the world. No, we won't get into any of that. Instead, we will just touch on six of the most dramatic events, those your own reference books will confirm; just six, among others too numerous, and history really wants to forget anyhow.

(1) QUEEN MARY

When Henry VIII of England died, he left one son, Edward, and two daughters, Mary and Elizabeth. Edward VI was ten years old when he came to the throne, but because of sickness, reigned only six years, favoring Protestantism, and then died. Mary, who had become a very embittered lady, because of the harsh treatment by her father, Henry VIII, towards her and her mother, reigned next with a vengeance. Determined to reverse what her father had done religiously and bring England back under the Roman Catholic Church, she took the first step that would ensure powerful backing, by marrying in 1554, Philip of Spain, the son of her cousin, Emperor Charles V; the same Emperor that her mother appealed to for help to save her marriage. This union, along with reestablishing Roman Catholicism, brought great consternation and distress among the people of England. To crush all opposition, she began a reign of terror, with over 300 Protestants being executed. She too died early of sickness at age 42, having reigned only five years, 1553-1558. But that five years, fixed forever in the minds of the English people, out of fear and dread, if for nothing else, to hate and be wary of everything that was Roman Catholic. The Protestant Church of England, also named Anglican, after Angles, the Germanic tribe from which England derives its name, and also the name Episcopal, became permanently the official religion of England; but not without an intense contest.

(2) ST. BARTHOLOMEW MASSACRE

Huguenot Protestants in France united together and became a show of real strength, causing great concern for twenty-two year old King Charles IX and his dominate mother, Catherine de' Medici, who actually was the real power behind the throne. Upon Catherine's suggestion, a plan was put forth to rid the Protestant Huguenots once and for all. A royal wedding was arranged in Paris, France between Margaret of Valois, the sister of Charles IX, and Henry of Bourbon, a Protestant nobleman; a deceptive gesture to bring religious unity and peace to France. Knowing that the royal event would bring many thousands of Protestants to Paris, plans were carefully laid for the date 24 August 1572, at midnight, and at the ringing of the church bells, to become the time and signal to begin a massacre of all Protestants in the city.

The St. Bartholomew massacre, as it is known in history, began in Paris, but then quickly spread to other provinces all over France, continuing for over a week. Without gory details, it was reported that close to 100 thousand Protestants were butchered unmercifully during those few days; the river Seine literally ran red with Protestant blood, and could not carry away all the headless, mutilated, and putrefying corpses; it was so full. Upon Pope Gregory XIII hearing the news, (the same pope who had Bavarian mathematician Jesuit Clavius to devise the Gregorian calendar; the one we use today) he rejoiced, ordered a jubilee in celebration, and had a medal struck in commemoration of the glorious Catholic achievement.

(3) THE SPANISH ARMADA

In England, fourteen years before the Bartholomew massacre, Elizabeth, the younger half sister of Mary, took the throne as Queen. With flint like determination, she set a course to rule England that favored Protestantism. Pope Pius V ruled...

> We declare the aforesaid Elizabeth to be a heretic and abettor of heretics and We declare her and her supporters to have incurred the sentence of excommunication...We declare her to be deprived of her pretended claim to the aforesaid kingdom and of all lordship, dignity, and privilege whatsoever. Also, We declare that the lords, subjects and peoples of said kingdom and all others who have sworn allegiance to her are perpetually absolved from any oath of fidelity and obedience. Consequently, We absolve them and We deprive the same Elizabeth of her pretended claim to the kingdom...And We command and forbid her lords, subjects and peoples to obey her...We shall bind those who do the contrary with similar sentence of excommunication.

So haughty are the claims of these degenerate men to believe in their minds to be the Pontifex Maximus; God's representative on earth. As such, they believe they have unlimited power to depose every monarch, hand over every country to foreign invasion, deprive everyone of his possessions without legal process. Any one offering help to one deposed — even basic human kindness — would be excommunicated. This peril stared Elizabeth straight in the face, as behind the scenes, the popes and his Jesuits encouraged civil disobedience. However, the popes, (and as incredible as it seems, in Elizabeth's forty-five year reign, she saw nine popes come and go) they all fully underestimated the patriotism of the English people, and the English Oak heart of their Queen.

A mighty fleet was prepared, with numerous war gun ships and large transports, 131 ships in all, carrying over 30,000 men; two-thirds who were soldiers. The Spanish "Invincible Armada" it was called, as it boasted its superior weapons and awesome numbers of strength. They were on a deadly mission, never doubting for an instant anything but success; with breeze filled white sails glistening in the sunlight that put in motion that day on 22 July 1588, the spectacular and proud Armada glided out of Spanish Corunna harbor. Destination: England. —

Mission: invasion; to bring the English under Spanish control in full submission to the Holy Roman Catholic Church: to teach this upstart, usurper, illegitimate bastard, heretic of a queen, and all her heretic subjects with her, a lesson. — Ambitious mission; indeed!

The English had advanced knowledge of the coming Armada, and so kept a close watch for it, with preparations made to give warning signals at the first sighting. Then, the "reality" was upon them, as all England became alive with the news that the mighty fleet was approaching, spotted by a patrol one hundred miles off the coast. The English Navy sprung into action, as it put out to sea to engage the enemy. "Catholic" Spain, the most powerful European nation of the time, against small "Protestant" England. The scope of what was at stake here was tremendous, — the common man fighting for human rights, in protest of the aristocrat forcing him to be his slave.

As the Spanish Armada advanced up the English channel, it formed a 'crescent' battle formation, with most of their gun ships on either end of the crescent, and the transports in the center. The English Fleet met them with sixty gun ships that were smaller but more maneuverable, with heavier and longer range cannons, and seamen, who were excellent gunners. To break up the Spanish formation, the English, under cover of darkness, sent in several fireships filled with explosives, which sent the Spanish Fleet into a panic. From then on, the battle was in the English's favor. The Spanish were out maneuvered, out gunned, and out classed, driven on the run into the North Sea. Here the limping Spanish Fleet made a fatal decision to return home by going north of Scotland and around the west side of the British Islands and Ireland. Severe storms battered the already damaged and leaking remaining ships to pieces. The whole operation became a Spanish disaster, with nearly half of the ships lost and three-quarters of the men dead.

(4) THE GUNPOWDER PLOT

Eight years before the attempted Armada invasion, Jesuits were seditiously active plotting the overthrow of the English government. By using different disguises, aliases, and secret codes, to illegally slip in and out of England, Jesuit Robert Parson, in 1580, had led and then later organized a mission to bring other Jesuits into England to engage in a work of subversion. When the invasion failed, these masters of intrigue turned to another bizarre scheme. Known in your encyclopedia under the subject, the "Gunpowder Plot," — thirteen Catholic noblemen and five Jesuits formed a conspiracy devising a plan to explode 36 barrels of gunpowder in the cellar of the House of Lords and kill King James I, and members of Commons as they assembled for the opening of Parliament on 5 November 1605. Their plan was to blow up the Parliament building, and out of the chaos, incite the people into a full insurrection.

From a near-by building, an under ground tunnel had been dug to the Parliament building, where they gained access and put in place 36 barrels of gunpowder. But before the date it was to be detonated, the explosives were discovered, leading to the arrest of all those involved. The noblemen, after becoming aware that the plot was known, united together, choosing to resist arrest by fighting. Five were killed in the ensuing battle, with the remaining eight being brought to trial, convicted, and executed. Of the five Jesuits involved, two escaped, one died in prison, and two were convicted and executed. These failures only became minor set-backs to the Jesuits, in their mechanical robot persistence to subdue all for Rome. But to the English government and people, each episode was a harsh and stark reality of the fanatical enemy among them; and the viligant precautions needed to protect their freedoms from popish rule.

(5) THE THIRTY YEARS' WAR

The Thirty Years' War, 1618-1648, was a series of conflicts that became the last great struggle of religious wars in Europe. It was fought almost exclusively on German soil, (where a hundred years earlier, Martin Luther had taken his protestant stand) but before the war ended, it involved most of the nations of Europe. The underlying cause of the war was the deep-seated hostility between the German Protestants and German Catholics, with the Jesuits and Cardinal Richelieu, who was the real ruler of France, fanning the fires to accomplish their ends.

When the war was over it had totally wiped out the German economy leaving behind a waste land where one half, some historians say even two thirds of the population, were dead. Germany was left in a pitiful condition and those who survived saw nothing but ruin wherever they looked. Whole cities, villages, and farms had disappeared and what remained was damaged or nearly destroyed. It took two hundred years for Germany to recover from the effects of the Thirty Years' War. Many thousands of weary souls fled Europe, especially Germany, fleeing Roman Catholic religious tyranny, seeking refuge both in England, and then in America.

(6) THE IRISH MASSACRE

The sixth and last event to be considered, is the barbarous Irish Massacre, with its 23 October 1641 launching date, the date that also celebrates the Catholic feast of Ignatius Loyola, founder of the Jesuits. The appalling accounts given in the "Book of Martyrs," a historical compilation of the suffering and deaths of Christian martyrs throughout history by John Foxe, who also lived and experienced those terrible times himself personally, is a record of the most inhuman and grisly acts of man's inhumanity to man that you could ever read.

Again the plot is instigated by the Jesuits, priests, and friars, who excite the ignorant Irish Catholic people to a frenzy to commit the most unheard of cruelties. In far away France, Cardinal Richelieu, the French minister, had promised the conspirators a considerable supply of men and money. In one stroke, Catholics rose up against their peaceful and unsuspecting Protestant neighbors, and spared no age, no sex, nor condition. Led on and declared by their fanatical priestly leaders, that no Protestant should be suffered to live any longer among them; adding that it was no more sin to kill a Protestant than to kill a dog, and that the relieving or protecting them was a crime of the most unpardonable nature.

The onslaught raged on, and when it had ran its course, one hundred and fifty thousand Protestants lay mutilated, butchered, dead. No wonder establishment historians have trouble recording this type of Roman Catholic history. Nowhere in Protestantism, is there recorded a fraction of this kind of wanton murder as described in just these few instances. But for the unbiased researcher, history reeks of the butchery of Romanism, where whole cities and populations were unmercifully wiped out, just because they worshipped God in a manner that was different from Roman Catholicism.

Nonconformists fleeing Roman terrorism is European history, written with the blood of those who could not escape.

AMERICAN ENGLISH COLONIES

If the reader will notice the dates, you can see we have now entered into a time period that can be related to events we are familiar with, and events corresponding to our early American history. For example: all Protestants are familiar with the English speaking 'King James' version of the Bible. It was published in 1611, just six years after the Gunpowder Plot of 1605. Jamestown, in 1607, became the first permanent English settlement in America, a village in east Virginia. The town in south east Massachusetts named Plymouth, was founded by the Pilgrims in 1620. Roger Williams, the founder of Rhode Island, founded in 1636 the colony of Providence. In 1608 Captain John Smith first explored the area that is now known as Maryland. In 1632, George Calvert Lord Baltimore was granted the Maryland territory where he founded his colony.

As the English began to colonize the New World, they brought their Protestant faith and beliefs with them. They were leaving behind the European stronghold, that for centuries had been ruled under Roman Catholic despotism, to start a new life. They did not need to read history or be taught by parents or grandparents to understand Roman terror. It was raw fresh in their minds from personal experiences.

During this exact time, the Thirty Years' War was ravaging Europe, and the 1641 Irish Massacre was soon to come. It was these terrifying experiences that indelibly moulded Protestant minds and convictions against Romanism. But Romanism just would not die. That system of religion and the monarchies that supported it served only too well the ruling class of power and control over the common people. Yet the English government was quite different in that it had a Parliament and through it progress was made for the voice of the people to be heard. The struggle became relentlessly terrible but out of it produced the predominate heritage of the American colonies.

The next one hundred years, from the time that James I took the English throne in 1603, until after the "Glorious Revolution" and the invitation of Parliament asking Protestant William III, Prince of Orange, and his wife Mary to accept the English crown jointly, in 1688 till 1702, was an era of great struggles to rid England of the shackles of Rome. Through those years, even though the Anglican Church was the official Church of England by Parliamentary law, it suffered severe setbacks from kings coming to the throne who were sympathetic to Roman Catholicism. But each setback only made the people through its Parliamentary government more determined to reduce the power of the monarchy and give the government to the people, ruled under Protestant principles. This was not accomplished overnight, but with many blunders through the years, it progressively found its way. And those Protestant principles of human rights became the foundation of our own American Republic form of government.

CHAPTER 8

THE CATHOLIC MARYLAND COLONY

LAYING THE GROUNDWORK

Now it was for quite some time set in the heart of King James I the marrying of his son Charles, then heir to the throne, to the princess of Spain. This unpopular effort at royal matchmaking, doomed from the first to failure, was also very much looked forward to by King James I's Secretary of State, George Calvert. As a Roman Catholic, Calvert saw the advent of a queen of his own faith as likely to be of considerable advantage to him. When it became known that the marriage negotiations had failed, the "Spanish party," as the few court sympathizers were called, among whom George Calvert was most conspicuous, fell into immediate disgrace. With his political future wrecked, he placed his resignation in the hands of the king, and as a way of escape and a door of hope to retrieve his fallen fortunes, he looked across the seas to the Island of Newfoundland. He could there take possession of land which was already his and establish a prosperous plantation.

King James I died 25 March 1625. His son Charles I then reigned until 1649. George Calvert sailed into his Newfoundland colony August 1627, two years after the death of James I. Newfoundland was not regarded as a very desirable place, whether for settlement or investment. The harsh Newfoundland winters convinced George Calvert that this was not the place he could make his fortunes. So he left Newfoundland, never to return, like closing the chapter on that part of his life. He sailed south into the James River and colony of Virginia, October 1629. His eyes, beholding the lushness of Virginia, were in stark contrast from where he had just been. His mind was made up, Virginia was the place he would found his new colony.

Once again George Calvert Lord Baltimore is back in England. He makes his wishes known to King Charles I, even though the land he covets is already occupied by Virginian colonists. The Virginians had received him kindly and treated him with the utmost consideration, yet he hesitated not only to beg for their land, but to go to very considerable trouble to deprive them of it. This was the atmosphere that began Lord Baltimore's colony of Maryland.

As regards King Charles I's part in the transaction, it has been rightly characterized: "A more iniquitous and unjust piece of business never stained Charles I's reign. An English nobleman sets foot upon a colony in which his countrymen are already settled; surveys the vastness and fertility of its territory; finds that he is prohibited, alike by the laws of the province and of his native country, from obtaining his object unless he takes the "oath of supremacy"; refusing to take that oath, he returns to England, and secures, through his influence at court and his personal friendship with the king, property and privileges within the borders of the desired land, far greater than had been conferred upon any British subject."[13] Being a Roman Catholic nobleman in the presence of a sympathetic king had its great advantages. In Protestant England, it had its pitfalls too.

Before George Calvert, the first Baron of Baltimore, could reap his rewards, there was a Reaper of another kind that had marked George Calvert for his own. The 15 April 1632, at the early age of fifty-two, a worn out man before his time, he passed away, bequeathing his worthless estates in Newfoundland, and all his Irish and English property, together with his expectations in Maryland, to Cecilius, his eldest son.

In memory of George Calvert, the first Baron of Baltimore, there is an interesting legend, of Roman Catholic origin of course, that Sir George Calvert sought and obtained from King Charles I his charter of Maryland for the purpose and desire to found a colony where religious liberty, sternly prohibited and under ban elsewhere, should find, in at least one place in all the world, protection and a home for true religious toleration. A Roman Catholic aristocrat, a preacher of religious toleration? But the legend goes on to say that: although stricken down himself by the hand of death before he could fulfill his splendid purpose, that purpose still lived on destined to a "glorious fulfillment." Wow! what a saintly halo this man must of worn on his brow. But history sees him in a different light. Not as a philosopher, pilgrim father, nor even a public benefactor — but instead, a politician, merchant, and an adventurer.

There is another interesting fact, this time almost a marvel, about this great benefactor to the Christian world and Maryland. Search as you may, but you will not find a single public memorial that exists in Christendom to remind them, in a too forgetful world, of Sir George Calvert's benevolence. Most of all, we are astonished at this neglect in Maryland. But imagine it! Go through Baltimore's streets and squares and see those who have served their country — orators, statesmen, generals, judges, poets — are all suitably remembered. But Sir George Calvert's memorial is nowhere to be found. The first preacher of liberty of conscience — unhonored in Baltimore? And comprehend this: Leonard Calvert, son of Sir George Calvert and Cecilius Calvert's brother, who he appointed the first Governor of Maryland, lies in a nameless grave; his sepulcher no man knows unto this day. What could be the reason for this lack of honor?

The legend of Maryland is pure fiction. For in George Calvert's day, the duty of tolerating religious error was a part of no man's creed. No preacher of true toleration had yet arisen among men. Nor was the world ready for such a prophet. Neither the Church of England, the Puritans, and certainly not the Roman Catholics believed in religious liberty at that time. Each believed, as was handed down from Mother Rome, in a state church established by law, and each was intent on establishing its own faith to the exclusion of every other. It took another thirty years before a colony was founded on 'true religious liberty'. Roger Williams and John Clark, a baptist preacher, obtained their charter for Rhode Island in 1663. Baptists, or "Ana-Baptists", as they were called, suffered horrendously from both Catholics and Protestants alike. Roger Williams, who was banished from the Massachusetts Bay colony, by Protestants too entrenched in Romanism to ever understand the true principles of religious freedom, ordered in the Rhode Island colony "that no man should be molested for his conscience"; arguing, what government had the right to "persecute" him for his religious opinions? Eight years later, William Penn established in 1681, his colony in Pennsylvania as a refuge for the Society of Friends, known also as Quakers.

Maryland, and the legend of Maryland, both destined to a "glorious fulfillment", was being guided by the Jesuits for a definite purpose. English colonies in the New World, even though some fiercely opposed the Church of England, wanting to 'purify' it, were never-the-less "Protestant" in nature — all except one, the colony of Maryland. The Proprietaries of Maryland were Roman Catholic; so was its first governor. The Calverts became a useful tool in the Jesuit's hands, leading to a life and death struggle between them. Yet this opportunity now quickly opened for Rome and her Jesuits to begin the ground work for their 'Grand Design'. The rest is history, as it records how the Maryland area was developed and became the seat and capital of the world's greatest power, the United States of America — "new Rome"; what Scripture calls the "likeness" or "image" to Rome, the Beast. This will be explained in a later chapter.

The history of Maryland that we are about to study, is documented and preserved in the Maryland Historical Society. Also, there will be quotes directly from the 1907-1914, fifteen volume, Catholic Encyclopedia. To many, history might be dry and boring, yet if we have a burning desire to understand what is truth, then history becomes vibrant and alive. History sheds light on our present world and also gives understanding for the future. It is through history that we find our roots, and has become the reason and object of why much of our history today has been throughly censored; so that our roots will be purposely obscured.

CECILIUS CALVERT — A MAN OF BUSINESS

Two months after Sir George Calvert's death, 20 June 1632, a charter was issued, written in Latin, the only one of the colonial charters of which the original was in that language; it finally passed the Great Seal of England, with no other changes in its wording than the substitution of the name of Cecilius in place of his father's. The king was firm for naming it Maryland or Tera Mariae. Virginia memorialized the virgin queen, Elizabeth, and Maryland should memorialize his own beloved Catholic queen, daughter of Henry IV of France, so that side by side in the New World there should be the twin memorials of the two English queens.

Cecilius Calvert, the second Baron of Baltimore, was the very man Maryland needed; for he was a clear-headed man of business, giving his chief attention to business rather than religion, the area where he and the Jesuits clashed, not that he was an irreligious man. The task before him was stupendous. A province of eight million acres, an area much larger than Maryland is today, we find him with great promptness and vigor, rousing public attention to the golden opportunities; no matter what station a man was in life, profits were absolutely sure. The grandest descriptions were given to induce emigrants; a country abundantly rich in rivers, fish, mighty oaks, wild fruits and berries, wild animals and fowls, a soil so rich the seed in the worst years yielded two hundred fold, and moreover, the soil afforded three harvests a year!

One would have almost supposed that an appeal as this would have been very disastrous in depopulating England herself, especially the Roman Catholic portion of the population, rushing as it were, from the evil English kingdom to that land of religious toleration and material paradise. Apparently, strange as it seems, the New World held no such charms for them. For only two hundred and some odd persons in all came forward in response to Cecilius Calvert's public appeal. But even more remarkable, of the two hundred that came on board the two ships sailing from England, over three-fourths were of the English Church, of which most of those were commoners. Of the Noblemen on board, Roman Catholics outranked those of the English Church.

The two ships, the Ark and the Dove, with their mixed religionist emigrants departed Gravesend England, 19 October 1633. The Lord Proprietary Cecilius Calvert did not accompany them, nor did he ever set foot on his Maryland shores. But as they were about to depart, he gave them some wise instructions. Understanding the growing tensions between the Parliamentarians and those sympathetic to Romanism; and because he was wise and business-minded enough to not have his colonial enterprise wrecked for religious reasons, he counseled them to "cause all acts of Roman Catholic religion to be done as privately as may be, and that they instruct all Roman Catholics to be silent on all occasions of discourse on Religion... and this to be observed at land as well as at sea". With this they departed, having yet three more passengers to be picked up, they made one last stop at the small south English Isle of Wight.

At the very outset, can be seen the intentions of some of those on board. The counsel of Cecilius Calvert obviously fell on deaf ears. For the stop at the Isle of Wight was for the opportunity to smuggle on board three Jesuit priests. Traveling to Maryland at first under assumed names, Jesuits Andrew White, John Althan, alias Gravenor, and a lay brother, Thomas Gervase, were all fully conscious that they were lawbreakers, and were so at their own peril.

As the ships set sail 22 November 1633, we find the Jesuit priests engaged in a public Roman Catholic ceremony invoking the Blessed Virgin, the saints, and the guardian angels of Maryland for protection for a safe voyage. On reaching the shores of Maryland, another very Roman Catholic ceremony was held. A great cross was hewed out of a tree, and then being planted, the day being the Day of the Annunciation of the Blessed Virgin Mary, the 25 March 1634, the priests celebrated Mass, "a thing which had never been done before in that part of the world". On bended knees, they recited the Litanies of the Sacred Cross with great emotion, taking possession of the country for Christ and the sovereign Lord the King of England. This conduct of disobedience was the first of a long series of deliberate acts of disloyalty credited to the Jesuit Society in Maryland, causing great distress for Lord Baltimore and eventually the revoking of his charter.

The first several years however, went smoothly. Everyone worked at the task before them, establishing their new home. Trees were felled, fields planted, homes built, streets laid out; everything was done in the most practical and business-like manner. Soon the settlers were able to abandon the ships which had so long sheltered them, and take up their dwelling on the land. But on the 8 August 1637, another group of emigrants came to the Maryland colony. Along with them was a man whose name was Thomas Copley, alias Philip Fisher, a Jesuit priest, who carefully hid his priestly status, so that for a time he was not suspected by the colonist. With his arrival, things changed drastically.

It was chiefly due to Jesuit Thomas Copley's efforts that the few Roman Catholics who were on board the Ark and the Dove had been a part of the Maryland expedition. When Lord Baltimore advertised for emigrants, the Jesuit society considered that it had in his new plantation a favorable opportunity of extending its influence in America under the English flag. Maryland, to be sure, offered them opportunities in this direction denied them elsewhere. New England was forbidden territory to them; so was Virginia. The Lord Proprietary of Maryland was a Roman Catholic, and with him and his relatives, they had great influence. Why not accept the Lord Baltimore's terms and furnish him with just the settlers his province needed? The terms were good. Two hundred acres for every man sent out went to the successful agent.

The Jesuit Society became one of Lord Baltimore's recruiting agencies; its executive officer for this purpose was Thomas Copley. His venture as an emigration agent resulted in sending to Maryland, not less than twenty-eight persons. Jesuit Copley subsequently presented on behalf of the Jesuit Society a claim against Lord Baltimore for six thousand acres of Maryland land. Successful, however, as it was, this process of acquiring land was too slow for Copley's energetic soul. He himself, with nineteen more emigrants under his charge, was looking for four thousand more acres of land. But soon after coming to the colony, he inaugurated so specious a scheme of securing land from the Indians, that had it eventually succeeded, Baltimore would soon have no land to call his own. Acquiring land, was not the only area that Jesuit Copley was aggressive in.

With Copley's advent in 1637, the relations existing between the Anglicans and their Roman Catholic brethren were at once changed. Copley was of an energetic nature and matters religiously were not moving fast enough. Following upon his arrival, the policy of the Roman Catholics suddenly became one of aggression. Work must be undertaken; more converts were needed in the colony where it was infested with "heretics". Their methods of accomplishing this were various; chiefly, however, they sought success by vigorous efforts of proselytizing, even forcing their way into Protestant homes; by rigidly excluding Anglicans from political office, and by working the legislature in their own interest.

Even though the Anglican Churchmen were in the majority numerically throughout the province, many were not freemen; being either slaves or indentured servants, and by law they did not possess the right of speaking and voting upon the laws by which they were to be governed. The "gentlemen" in the colony, of this class, the Roman Catholics were in the majority. It was these conditions then, at the beginning of the colony, that made the Anglican Churchmen politically weak. And so when the first Assembly was gathered together on a basis of freemen suffrage, even though the Anglican Churchmen on actual ballot were in the majority, the Romanist were in a position to materially influence proceedings in their favor.

THE GOVERNMENT IS CATHOLIQUE

"The Government is Catholique", it was said. Thus the first Maryland Assembly presented the singular spectacle of a considerable community of Englishmen subject to Roman Catholic influence at a time when the celebration of the Mass was a capital felony in England. For the first time since Mary's reign, English supporters of the papacy found themselves able to dominate a legislative assembly in their own interest. And they were not slow in taking advantage of the situation.

It is incredible, that the first order of business at hand was to pass the "Act for Church Liberties". This Act, in direct violation of English statutes, immediate but hidden effect, was to place the clergy of the Roman Church beyond control of the civil power, exempting them from taxation and many of the duties of citizenship, and enabling their Church, among other things, to hold property independent of the state, a right by law, which even the English Church herself could not do. In essence, they had established the Roman Catholic Church as the religion of the state; hardly a wise proceeding, forcing such a radical measure as this through the infant legislature, especially considering the religious climate at the time in England. And that climate was not the result of bigotry or prejudice, but like a burnt child who dreads the fire, it was just a matter of self survival. England had had enough of Rome.

Even before the Act for Church Liberties was passed, 23 October 1640, Lord Baltimore was receiving news informing him of the bitter feelings against the aggressive measures which had been agitated in the colony. Even worse, he received first hand a letter from Jesuit Copley, 3 April 1638, of demands of very extravangant privileges and news, asking Lord Baltimore to approve the proceedings as a 'son' of the Church. On the margin of this letter Lord Baltimore had written: "All their tenants as well as servants he intimates here ought to be excepted from the temporal government". The news came as a bombshell to Lord Baltimore; he was aghast. At the same time, affairs in England were casting dark shadows. So that however a good Romanist he was, and however anxious he may have been to further the interest of his Church, he could not prudently have followed Copley's advice.

Lord Baltimore knew the law and he was without excuse if he broke it, and he had no intention of being pilloried as an example of disobedience to it, nor would he imperil his property by any ill-timed generosity. Indeed, so impartially did he act, that one would scarcely have suspected him of being a Roman Catholic at all, much to the extreme disappointment, resentment, and chagrin of the Jesuits.

It was all very well for Lord Baltimore to lay down laws, but it was another thing for him to enforce them. The distance between him and his province, making communication slow and uncertain, and always irregular, bred the feeling that much could be done in which the absent lord would never hear of at all, and at any rate, if they chose a course of action contrary to his laws, months would elapse before they could ever be repudiated. And so it speedily became evident that it is one thing to give laws, and another to enforce them, when you are dealing with men who have their own purposes to serve. Ignoring alike the dictates of prudence and the injunctions of Lord Baltimore, they began a contest for supremacy in Maryland which was to end in their own undoing. And as the Jesuits chose to pursue a policy of aggression, they were overwhelmed by disaster which finally swept them away. — But only temporarily; like shooing blackbirds from your corn field, turn your back, and they always return.

To purport the claim that only one organization in all the earth has the "truth" for man's salvation, and being an aristocratic member of that organization, sharing in the mission to extend that claim, makes for a very arrogant, bold, and aggressive person, transcending all others of their rights, human justice, and feelings. Romanism had established herself in South America, setting up her so called "reductions" among the native Indians — miniature socialized communistic compounds, becoming laboratories that developed today's communism — and now Rome was bent and determined to plant a Roman Catholic colony among the English on the North American continent. Rome succeeded in her Maryland "glorious" undertaking, but not without a fight. The sad thing with Protestantism is, they have only won battles. Rome has all but won the war.

ENGLAND'S BLACK CLOUDS

Purtian forces were rapidly gaining power in England. The political sky was black with clouds. Every day the king was becoming more unpopular. Threats of civil war began to be heard on all sides. Cecilius Calvert sent his brother Leonard, governor of Maryland, anxious instructions for curbing or rather eliminating Jesuit aggression in the colony. Leonard, not realizing the seriousness of the conditions in England, thinking Cecilius's actions were too radical, and also prompted by Jesuit influence, chose to ignore his brother's authority altogether. Word of the Jesuits' doings and the trouble it was creating in the colony soon reached England. In consequence of this agitation, on 26 March 1642, Cecilius Calvert was summoned to appear before the House of Lords to answer for the alleged misconduct of his officers in Maryland. He cleared himself of the charges, but the incident drove home the fact that he would have to walk warily if he was to retain possession of his proprietary rights. Even the likelihood of his being involved in whatever hard fate that threatened the king.

Another severe letter dated 23 November 1642, to his brother in Maryland, accompanied by gentlemen from England to give a verbal account of the gravity of the situation, was written and sent on its mission. The seriousness and impact of the news when reaching Governor Leonard Calvert, so disturbed and alarmed him, that he rushed to England to get a first hand account and personally counsel with his brother. Already on 23 October 1642, war between the King's army and the Puritan forces had begun the terrible strife, which was in the end, 30

January 1649, to witness the beheading death of King Charles I. Lord Baltimore Cecilius Calvert had every reason to begin fearing for his own life. In the events lifting up Oliver Cromwell and the Puritans to supreme power in England, it was a dangerous thing for a man to be suspected of encouraging Romanism.

COLONY IN REBELLION

While Governor Leonard was in England, the smoldering fire existing in and around the Maryland colony burst into flame. The resentment of the Virginians in the way the territory of the Maryland colony was wrest from them, especially William Claborne, Virginia's Secretary of State, who keenly felt he was unjustly deprived of his Kent Island trading station and the manner its Protestant settlement was broken up; the resentment of the Virginians having a Roman Catholic colony in their front yard; the escalating overbearing conduct and attitude of the Jesuits within the Maryland colony itself; were all emotional feelings brought to an igniting point when the news arrived from England of the remarkable successes of the Parliamentary forces. Anticipating the ultimate downfall of the king, Protestants saw that the hour of deliverance had come. They would now look to it that Rome's dominion was at an end. In England the Jesuits lay under a ban, and it was intolerable that in an English colony, and in defiance of English law, they should be permitted to conduct themselves as they had been doing.

Leonard Calvert arrived from England during the midst of the trouble, but was powerless to bring order out of chaos, and before the end of the year — 1644 — William Clayborne had the supreme satisfaction of coming into possession of Kent Island. The following spring, St. Mary's, the seat of the Maryland government, was attacked, and without a struggle the city was captured; Lord Baltimore's authority in Maryland ceased. The downfall of the proprietary government caused a panic among the Jesuits. The more prudent sought safety in flight, recognizing that they had fallen upon evil times. Even the governor fled the province. However two priests, Jesuit Thomas Copley, the most guilty in fermenting strife and dissension, along with Jesuit Andrew White, were seized and confined and later sent in chains to England. Both were convicted of teaching doctrines contrary to the laws of England and sent to prision, and both were later released. Copley seems to have found his way back into Maryland while White, because of his age, was refused permission and died in Europe.

The colonist's rebellion was over when Romanism was crushed. Their grievances not being against the Catholic people themselves, were handled much less harshly. But by the banishment of the Jesuits, and the overthrow of Roman influence, the colonists had accomplished their aims. Such a condition of affairs from the very beginning had been flagrant lawlessness, existing as it did in the face of the lord proprietary's initial injunctions and his often repeated protests, to say nothing of the charter to which Maryland owed her existence, and the statue law of England herself.

ONE HUNDRED YEAR STRUGGLE

The "struggle" — the intense struggle, that was going on in England during those crucial one hundred years between 1603 and 1702, became the very years that England was establishing her American colonies. And that struggle, the bloodshed, and oppression, during those years, and just previous to those years, where the events of Queen Mary, the Bartholomew massacre, the Spanish Armada, the Gunpowder Plot, the Thirty Years' War, and the Irish Massacre, either had or 'was' taking place — had its direct impact on the thinking and the manner of governments set up in the American colonies. And you can thank God, whether you grasp the scope of that struggle or not, that when the American Constitution was formed, the founders adopted the English form of government.

To cite just one example of that "struggle", consider the two forms of laws that ruled the people of Europe during that time. One, "Canon Law", which regulated the Roman Catholic nations of Europe; the other, the "Common Law" of England. In comparing one feature alone will reveal the stark differences between the two. Under Roman Catholic Canon Law, a person was arrested, placed in prison indefinitely, left even to die there, never knowing the reason why, if the authorities so chose. Under English Common Law — and understand that this was progressive as the voice of the people was heard, pressuring laws for human rights to be legislated — a habeas corpus was provided. The word being Latin means, you have the body.

In the English common law, habeas corpus was a writ directed to a person detaining another, commanding him to produce the imprisoned individual at a designated time and place. Its primary purpose was to obtain prompt relief from illegal confinement or restraint. Because of the ineffectiveness of habeas corpus in cases involving imprisonment by order of the Crown without cause or for political and religious reasons, Parliament in 1628 passed the Petition of Right. The petition cited the portion of the Magna Charta which provided: "No freeman shall be seized or imprisoned, or dispossessed, or outlawed, or in any way destroyed; nor will we condemn him, nor will we convict him in prison, excepting by the legal judgement of his peers, or by the laws of the land". When abuses still continued, Parliament passed the Habeas Corpus Act of 1679. This Act made the writ of habeas corpus "the most effective weapon yet devised for the protection of the liberty of the subject, and for a speedy trial of prisoners remanded to await trial".

Now please pay close attention to the following words, quoting from the 1964 Encyclopedia Americana, volume 5, page 514, under the heading of: Canon Law of the Roman Catholic Church. After reading it, there can be no question where anyone stands in the haughty arrogant eyes of Rome...

> This canon code is based on the three fundamental principles of the constitution of the church:
>
> (1) The Roman Catholic Church is the only and exclusive divine agency of spiritual welfare and of salvation. As such, the church by divine institution is a perfect society, autonomous and self-sufficient, endowed with sovereign, legislative, judicial, and coercive powers in spiritual and moral matters and in all temporal matters connected directly or indirectly with its spiritual and moral mission (Canons 100, 1322, 1553, 2214). Since the sphere of spiritual and moral life is higher than that of temporal affairs, canon law is above civil law and in cases of conflict should prevail over it.

> (2) The constitutional form of the church is by divine foundation that of an absolute monarchy. It is ruled by an ecclesiastical hierarchy having as its head the supreme pontiff, who exercises by divine right a universal direct jurisdiction over the whole church (Canon 218). As a source of law, his authority is above that of any general or local council, and he is infallible in his solemn decisions concerning faith and morals. He has the exclusive right to appoint the members of the hierarchy; he is the judge of last appeal in all matters affecting the church.
>
> (3) The body of the church consists of two distinct classes; ecclesia docens and ecclesia discens (Canon 107). The former consists of the hierarchy and the clergy, who alone have the right to teach and to rule; the latter comprises the laity, who have the duty to accept this teaching and to obey.

The fast moving events spurred on during this one hundred year "struggle", affecting England and her American colonies, became much more than what first started out between the Church of England and Catholicism. There developed in England two streams of the Reformation — one which flowed out of the established Anglican Church of England, and one out of the life of the "Free" churches — the Congregational, Baptist, Presbyterian, Unitarian, and Methodist churches. These Free churches did not break off from the Church of England, but mark their beginnings from the influence of Martin Luther and John Calvin; many teaching, like the Baptists, their origin going back to the New Testament itself. But they all hoped, and actively struggled in that hope, that England and the new Anglican Church would be comprehensive enough to give them all a place in it. It was these organized Free churches that became such a force in England, waging their long fight for freedom and "true" religious toleration.

FOUR STUART KINGS

To simplify the complex and confusing maze of intrigues and counter-intrigues during that one hundred years, let's just look at briefly the kings that reigned during that time. Notice too, that these kings, through Margaret Tudor, who was the sister of King Henry VIII of England, who had married King James Stuart IV of Scotland, prided themselves with two royal blood lines. King James Stuart VI of Scotland, later also became King James I of England, establishing the Stuart name on the English throne, thus uniting the two nations. (Scotland, you remember, was the nation the aristocratic Knights Templar had fled to for refuge.) So these kings, by their very nature and tradition that had been bred into them, felt, allegedly by 'divine right', to assert their royal authority over others. It was their repressing the will of the people, trying to bring them primarily under the Roman Catholic Church rule or at least the Church of England rule, that kept them in constant conflict with Parliament.

The first of these kings was James I, the great-great-grandson of Henry VII of England. He reigned from 1603-1625. His son, Charles I, then took the throne in 1625 and reigned until convicted of high treason. His absolutist beliefs, ruling without a Parliament for over ten years, and his Roman Catholic sympathies, alienated the Puritan dominated Parliament. He was forced to call a Parliament in 1640, which determined to curtail his powers. This led Charles I to engage his armies with the Parliamentary forces which began civil war in 1642. It ended by him being captured and later beheaded in 1649, with Oliver Cromwell raised up as lord protector of the Commonwealth, which means free state.

What the people and the Parliament had done, the like of it had never been heard of in the world before. Kings had killed each other often times enough; parricide, fratricide, assassination, this was 'their' privilege; but that a section of the people should rise up, requiring the king to give a moral account of himself to them, condemning him as a tyrant, traitor, murderer, and enemy of his country; startled the world. It was as if a council of deer had decided to execute a jungle rogue lion — lions in distant jungles growled, it was against nature!

The Puritans during the Cromwellian period, from 1647 till Oliver Cromwell's death in 1658, came fully into power. And as the Civil War and Commonwealth succeeded the rule of Charles I, the debate about a "free church in a free state" increased in intensity; for Cromwell's army was full of men who believed in the direct relationship of the soul to God and the right of conscience in political and religious affairs. They argued: the spiritual persuasion of Christ alone, and not the temporal ruler, is effective in cleansing men of heresy and error. The consciences of common men became a new phenomenon in religion and politics; one that would not disappear.

Yet there was one more thrust, the last attempt on a grand scale, called the "Restoration Era", to force the English people into a "one" church mold. You see folks, these people with their aristocratic mind-sets, never go away, never give up — never! Something like trying to stop a stream by putting a boulder in the middle of it; the stream can't go through it, so will go around it, over it or even under it, whatever it takes to get by — but it does get by... The next two kings were the second and third sons of executed King Charles I; his first born dying two hours after birth. During the Cromwellian years, these sons had fled England, going to the European Continent. After Oliver Cromwell's death in 1658, Royalists gained control of Parliament and mustered enough influence to get Parliament to extend an invitation to Charles II living in exile, to return as king. He reigned from 1660-1685. His brother, James II, who returned from exile with him, reigned after his brother's death, from 1685, till he had to flee again, in 1689.

Charles II returning from exile to succeed his father in 1660 after the death of Cromwell, reigned for twenty-five years. Charles II was a secret Catholic, but had sense enough to realize that his best course to keep the crown was to be conciliatory, showing moderation and tolerance. However, due to the controlled Parliament favoring the Anglican Church, several stringent Acts were passed during his reign that reversed the Independent's cause and greatly oppressed the people.

The Corporation Act of 1661 prevented a person from holding a local public office, and the Test Act of 1673, mainly directed at Roman Catholics, forbid a person to hold an office under the crown, unless proven in both cases, they were members of the Established Anglican Church of England. The Conventicle Act of 1664, outlawed religious assemblies, other than the Church of England, of five or more persons outside a regular household. And the Five-Mile Act of 1665, ordered dissenting ministers to remain at least five miles away from any place where they had ever preached and forbid their teaching at schools. This series of harsh measures served to strengthen the Anglican Church against nonconformists, sending thousands to prison to languish and die. These were the prison years of John Bunyan. It also produced the Habeas Corpus Act of 1679.

Rumors persisted that Charles II had made a secret treaty with King Louis XIV, "the Sun King" of France, in which he had agreed to work to return Britain to the Roman Church, in exchange for a large sum of money. These rumors were indeed confirmed recently in 1988, when a signed copy of the actual agreement was found, showing that Charles II was to receive 1.2 million gold livres for his efforts to bring Britain back to Rome.[14] There is however, no record that he received the money. Yet, King Charles II's true feelings did come out, when on his death bed and at his request, his brother, James II, brought a Roman Catholic priest up the back stairs to administer the last rites.

After the death of Charles II in 1685, his brother, James II, came to the throne. He was avowedly a Roman Catholic, and set in immediately, throwing all caution to the wind in his determination to restore the power of the Roman Catholic Church and make himself an absolute monarch. He exempted Roman Catholics from the Test Act, offering payments to individuals in high places to convert; the chapel at Whitehall was opened for public Catholic worship; a papal nuncio was received, and favors were conferred on the Jesuits with two of their schools being opened in London, with Jesuit Edward Petre being appointed to the Privy Council, and both he and Jesuit John Warner becoming his confessors. Further, James II found himself the supreme head of the Anglican Communion, and resolved to use his supremacy as a weapon for its overthrow. All of this in less than the three years that he reigned.

James II's reckless and ramrodding policy caused great alarm and distress among the English people; even among Catholics who feared later reprisals. It brought all the anti-Roman sentiments together in a common cause. Just a couple of years before, the same year James II took the throne, Louis XIV of France, revoked the Edict of Nantes, which had guaranteed freedom of religion for French Protestants, and were now suddenly subject to renewed persecution and deportation. Feelings ran high in England, spawning plots, schemes, and secret meetings, with the longest established secret society, Freemasonry, playing a major role.

From an earlier marriage, (his first wife had died) James II had two daughters, Mary and Anne, who had been raised Protestant. Mary, the oldest, had married her cousin, William of Orange, who was the leader of Protestant Dutch against the Catholic Louis XIV of France. Together they were the strongest claimants to the English throne. James II not having a son, it was assumed and anticipated that one or the other daughter would become his heir and that England would again have a Protestant sovereign. With this hope, English people bided their time, tolerating, though reluctantly, waiting for James II to end his reign.

Then like a thunder bolt out of the blue, it was announced that the queen had given birth to a son. To make matters worse, the king declared that the boy's education and upbringing would be in the care of the Jesuits. Prudent Catholics and bristling Protestants came together. Jesuit Edward Petre was accused of being the father — by a nun — saying the baby had been smuggled into the royal bedchamber in a warming pan. The backlash from the oppressive Acts of Charles II and now James II's unrelenting campaign to return England to Rome, jolted the English people to action. Fearing another full-scale civil war, Parliament offered the throne to James's fervently anti-Catholic daughter, Mary, and her husband, William, prince of Orange. They accepted and on 5 November 1688, the Dutch prince became the new king of England who reigned until 1702. It was acclaimed, the "Glorious Revolution".

Without a fight, but with deep bitterness, James II went into exile once again in France, with Jesuit Edward Petre going with him. This began the long and intense Stuart quest, bringing the nations of France, Ireland, and Scotland, against England, involving plots, executions, and battles, to reclaim the English throne for the house of Stuart. They were called Jacobites, coming from the Latin word Jacobus, meaning James, who espoused the cause of James II, and his son, James III, known as the Old Pretender. It lasted for fifty-eight years, till 1746, when they were effectively crushed at the battle of Culloden Moor. It was during those years, that the aristocratic Jacobite cause produced their own brand of Catholic Scottish Templar Freemasonry, which we will look at in the next chapter.

What we have just lightly covered in the last few paragraphs, was a cataclysm of English events that was to change forever her history and the history of the world; guaranteeing basic rights for the common man. The great landmark and product of the Glorious Revolution was its Bill of Rights; giving protection for the "indubitable rights and liberties of the people of this kingdom". Laws also were passed by Parliament stating categorically that no Roman Catholic or spouse of a Roman Catholic could occupy the British throne. The English Bill of Rights became an influence and inspiration to future governments all over the world, but especially to the forming of our own American Constitution and Bill of Rights. The Glorious Revolution represented the triumph of Parliament and the people over the tyranny of Catholicism and the crown. It becomes obvious why the hierarchy of Rome wants to downplay and obscure this part of English history and hates everything it represents. With this background of English history in mind, let's now return and fit it into the happenings of the Catholic Maryland colony...

BACK IN MARYLAND

The civil war was in full progress when Leonard Calvert left England to return to the Maryland colony in 1644. He had left one battle scene, only to arrive in the midst of another. Quickly sizing up the 'out of hand' situation, he fled the area to find refuge among friends in the Virginian colony. He wrote to his brother, Lord Baltimore in England, painting the dark picture. Lord Baltimore fearing all was lost, wrote back instructing him to salvage whatever he could, and then return home to England. However, after two years, in 1646, when feelings had subsided, Leonard Calvert, with some Virginian friends in a force of arms, recaptured and restored the Maryland colony back to his brother's ownership. Governor Leonard Calvert died the very next year, 1647, at the extremely young age of forty-one.

That was the first of three times the Calverts were to lose the Maryland colony. But now with the Jesuits gone from his Maryland colony, and his brother governor dead, but especially to appease the new Cromwell Puritan government that was coming to power in England, Lord Baltimore Cecilius Calvert did some fancy political gymnastics in order to secure his position as Lord Proprietary of Maryland. To avert the catastrophe of having his colony stripped from him, he would make Maryland thoroughly Protestant in its sympathy and in its religion. The times now demanded that the highest offices in the province, the governor, the secretary, and commander, should all alike be Protestants.

Lord Baltimore also launched upon a vigorous program to bring Protestant immigrants into the province. The new Governor, Colonel William Stone, who originally was high sheriff of Northhampton county Virginia, recruited from Virginia five-hundred immigrants of the Protestant faith. And Lord Baltimore in the same year, was also busily engaged in England enticing newcomers of the Anglican faith, to take up residence in his Maryland colony.

The marked success of Lord Baltimore's campaign became quickly evident as the great influx of new settlers from England, Ireland, Massachusetts, and Virginia began to swarm over the fertile lands of Maryland, which lay on both sides of the Chesapeake Bay. Homesteads rose as by magic, as broad acres suddenly came under cultivation, where shortly before the primeval forest had stood. But that success also brought new problems.

Puritans now becoming a large and flourishing settlement in Annapolis, began to agitate the fact that Lord Baltimore was a Romanist and they were Puritans. The issue was taken up in England as Cromwell turned his attention to the colonies. An Act was passed, "for the reducing, settling, and governing of all the plantations within the Bay of Chesapeake". William Clayborne was there in England, who had himself appointed as one of four commissioners whose duty it was to see that the work was faithfully done. In March 1652, they heralded their arrival at St. Mary's Maryland, by deposing Governor Stone, seizing the records of the province, and establishing a new government. Great was the rejoicing among the Puritans in Maryland; great too among the Puritans in England, at what they regarded as "Babylon's Fall in Maryland".

Lord Baltimore was once again without a colony. The new Maryland Puritan Legislature passed "An Act concerning Religion" which "provided that religious liberty be not extended to popery or prelacy" and "the popish religion could not be protected in the province, but were to be restrained in the exercise thereof". But the narrowness and intolerant minds of the Puritans also prohibited liberty to anyone else who was not a Puritan. That included Quakers, Baptist, Unitarians, Jews, and even Anglicans; all being put under a ban. This continued for four years, with skirmishes and battles ensuing in between.

But just when it looked the darkest for Lord Baltimore, the state of things not being in the interest of Maryland or England herself, Cromwell put a stop to it. Referring the whole matter to the Committee of Trades and Plantations, that committee on the 16 September 1656, decided wholly in favor of Lord Baltimore, with the result that his full authority was again restored by 1658. From that time until Lord Baltimore's death, 30 November 1675, there was a long period of rest, which Lord Baltimore diligently used to push forward by every legitimate means the material advancement of his colony; particularly by sending out new emigrants to develop its untold resources. His political gymnastics had paid off. At a time when being a Roman Catholic, you were thought to be politically a traitor, Lord Baltimore himself must have marvelled at his own success.

Buffeted by the austerity of Puritan rule and the event of Cromwell's death, the pendulum swung again in favor of the restoration of the king. Charles II, in 1660-1685, then came out of exile to sit upon the English throne. And hardly before the Maryland colony had been returned to Lord Baltimore, we find recorded in 1658 a Jesuit priest named Fitzherbert, who like his cohorts, had entered Maryland under an assumed name, being recorded on the ship's books as "Francis Darby, Gentleman". He was being brought to trial on the charge of threatening a man because the man and his family did not come to church. Apparently Fitzherbert was bent on becoming a worthy successor of Jesuit Copley, who had recently died, and whose mantle had evidently been bequeathed to him. As quoted from volume IX, page 757, of the Catholic Encyclopedia, "Maryland now enjoyed another era of quiet and prosperity, and the Jesuits returning (from hiding in Virginia) to the province resumed their missionary labors".

Lord Baltimore Cecilius Calvert was both a true aristocrat and shrewd diplomat, who fully understood the use of his influence and power around Court. He knew how to effectively play both ends from the middle, weighing the odds with almost a sixth sense, to achieve his goals. While the Puritans were in power in England, he made great display of the fact that his Maryland officers were Protestant and his colony was a haven for Puritan emigrants. And even though he lost his colony to the Puritans, it is immediately, as that power of the Puritan Commonwealth begins to wane, do we see Cecilius Calvert's powerful influence working and contriving to recover the colony that he had lost. But notice! No sooner had he gained full possession in 1658, with Oliver Cromwell's death also being that same year, and the Puritan State Religion now removed, do the Jesuits come out of hiding, beating a path back to Maryland. With Charles II coming to the throne in 1660, it then becomes obvious that Cecilius Calvert was shifting in an all together different direction.

The Protestant officers had fulfilled their purpose; the storm was over, it was now back to business as usual. In 1661, Lord Baltimore Cecilius Calvert appointed his very staunch Catholic son, Charles Calvert, as Governor of Maryland. He served as governor until his father's death in 1675, at which time he both governed and became the third Lord Baltimore. On the surface, there was now peace in the valley; Catholicism was again having its way. But on the horizon there was another storm coming, more intense and permanent in its effects than the one before.

Charles Calvert was not the calculating diplomat that his father was. In fact, he found little pleasure in kings' courts, but instead, loved the plain life of a colonist in Maryland infinitely better than the fashionable life of an English nobleman. Nor did he ever seem to understand, or perhaps even cared about the spiritual needs of his Protestant settlers. But the man who could cut off his own son's annual allowance, and leave him dependent upon charity because he had become an Anglican, was not likely to be found providing for the needs of his

Anglican tenants; of which they were justly entitled by the provisions in his Maryland charter. So going on his blundering way, profiting neither by his past mistakes, nor friendly warnings or advice, but instead, showing undue partiality and advantages to his Roman Catholic co-religionists; Charles Calvert, who governed the colony in person until 1684, when he sailed to England and remained there the rest of his life; had all the right ingredients for putting his colony once again in grave jeopardy.

When Charles Lord Baltimore sailed away from his Maryland colony in 1684, bound for England, he definitely had left a tempest in the teapot. In rapid fire, events took shape, both in England and in Maryland, that would in the end deprive him of his Maryland colony right up until his death in 1715, thus preventing him ever to return. King Charles II was causing his own stir in England, with his oppressive measures and rumors to sell out to Rome. Added to that, charges of just about every description were coming in thick and fast against Charles Lord Baltimore and his governing of Maryland. King Charles II wasn't much help. He died in 1685.

Surely now as King James II ascended the throne, the change would be a godsend to favor Charles Lord Baltimore's problems. King James II certainly would understand and sympathize with him more readily, since both were dedicated Roman Catholics. But shockingly, James II was hardly on his throne when he began proceedings to annul all the colonial charters then in existence. But even more shocking, especially in view of King James II being of like faith, was his particular hostile attitude directed against the colony of Maryland. What ever could be the reason for his belligerent behavior? But aah, now we see. There is someone whispering in the King's ear.

An enemy was secretly at work. The former Calverts had made a long record in their determination to oppose this group. If it had not been for the policy of Lord Baltimore Cecilius Calvert and his brother, Governor Leonard, Maryland might have been a Roman Catholic land by now. For the Jesuit agents had truly worked and suffered long to bring that about, but just when they had reached forth to pluck the sweet fruit of their hard earned labors, the proprietary himself always blocked them. And as usual, according to Jesuit policy, it was pay back time. In their special hatred and revenge, Jesuit Petre, the King's confessor, was one of the principal instruments working to deprive Charles Lord Baltimore of his government.

In the judgment of the King and his confessor, Maryland should be punished for the record she had made for herself. Could this also be the reason for the lack of memorials honoring George Calvert, and the pure neglect of not remembering the burial site of Governor Leonard Calvert? But before James II could put into effect to end Charles Baltimore's rule, he himself had to flee England in 1688; eager not to want to provide the world with another royal execution.

Charles Lord Baltimore's troubles were now just beginning. The Glorious Revolution of 1689 in England fanned the fires of rebellion in Maryland. Under the leadership of John Coode, a former Catholic, the dissenters formed "The Protestant Association in arms to defend the Protestant religion". The government of the proprietary was overthrown, and a Committee of Public Safety was installed in its place. In 1691, England withdrew Charles Baltimore's authority to govern, making it a royal colony, but in leniency, he was allowed to retain his property rights so that he could collect his rents.

In 1692, an "Act of Religion" was passed and declared that all the penal laws of England existing at that time against Catholics were to be also enforced in the colony. The Act established the Church of England as the Church of the province, and provided for conformity with its worship and discipline. It was during this troublesome period that Charles Lord Baltimore in October 1688, sent to the Maryland colony as his property agent, a man named Charles Carroll; an extremely wealthy person who founded one of Maryland's leading families. We will have much to say about the Carroll's in a later chapter. But it was through this family that the Jesuits and Roman Catholicism were to "covertly" succeed in establishing themselves among the North American English colonies.

The Maryland colony, like England herself, became firmly Protestant. And for the only hope of the proprietorship of Maryland to ever be returned to the Calverts, was for them to become Protestant also. This is just what the son and grandson of Charles Calvert did; they became Anglicans. And in 1715, the year that his grandfather died, Charles II Calvert, the grandson, succeeded to the title of the 5th baron of Baltimore, and the Crown restored to the Calverts the full proprietary powers specified in the Maryland charter. The Roman Catholic Church, its priests, and the practice of its religion, was most actively and stringently suppressed, from the time the Catholic government was overthrown in 1689, up until the colonies declared their independence in 1776.

In spite of all the Acts legislated to proscribe Catholicism, by 1769, from an estimated Maryland population of about 300,000, there were nearly 12,000 Catholics with fourteen Jesuits supplying their spiritual needs. But a "new order" of things was coming. The proclamation of independence was in the air. With the anticipation of the American Revolution, it became the hope to put an end to the royal authority in the American colonies, and loose the shackles that bound Catholicism, giving it the freedom that it wants to deprive all others of having.

CHAPTER 9

THE FREEMASONRY METAMORPHOSIS

JACOBITE INTENSE RESENTMENT

The true God, the God of love and creation, has provided for each person on earth, whether the poorest of the poor and of whatever race, certain unalienable rights; not to be argued, transferred, or revoked by any other man. But the aristocrat and his insatiable obsession to rule over others, through his "divine right" tyrannical religious and monarchical systems, demand that these God given rights be denied. To make matters worse, those he rules over are snubbed and humiliated. By his wealth and power, and his so called noble birth, a line is drawn between the noble and ignoble classes, as broad as that which separates liberty from slavery.

The exclusiveness of the noble aristocratic class is intolerable. During the Middle Ages, the peasant was doomed to perpetual insults and scorn. There was no redress of injuries. Noble pride of birth was carried to romantic extravagances. The arrogant aristocrat had no pity or compassion for the poor and miserable. The most beautiful peasant girl could never rise above her drudgeries, nor did she ever dream of rising; for members of the baronial family, from a child up she was taught, were as superior beings. But I believe there is a sublime message given by the Creator of nature to His downcast people; even the most lowliest worm in the dirt, He can transform into a gorgeous winged butterfly.

The peasant under the Feudal system belonged to his master as completely as if he could be bought and sold. Peasants had no rights — only duties. Simple pleasures, just to shoot with his bow and arrow a pheasant or hare on his own ground were prohibited, as was picking up the droppings of the nobleman's horse to put on his garden. To have no feelings or the urge to react to these degrading injustices, one had to be reduced to the level of a brute. The marvel in all of this, is how quickly the world has forgotten the Protestant bloody struggles to raise man where he is today; ignoring the most obvious and striking contrast between "true" Christianity and "occult" Christianity — to race headlong to embrace Rome's deceptive slave system once again.

Can it be imagined the intense ferociousness and uncontrollable hatred felt by the aristocratic minds, the Roman Catholic hierarchy, and their ever scheming Jesuits, when England ran its last Catholic king, James II, off his throne; declaring herself, for all time, to be Protestant; establishing her Catholic Maryland colony to be also firmly Protestant? Adrenaline and anathemas both ran hot. But it did much more than that. For fifty-eight years following William and Mary's accession and the Glorious Revolution in 1688, the exiled Stuarts clung tenaciously to their dream of regaining the kingdom they had lost.

The deposed James II at death was succeeded by his son, James III, the 'Old Pretender'. He in turn, was succeeded as claimant by his son, the 'Young Pretender', Charles Edward, 'Bonnie Prince Charlie'. Under these three monarchs-in-exile, Jacobite circles on the Continent were to remain "hotbeds" of conspiracy and political intrigue. Dethroned James II fled England and went again to France, where within several months his cousin, King Louis XIV, assisted him with a fleet and army for the purpose of occupying Ireland and establishing himself there as king. But his efforts only met with total failure and utter defeat. Returning to France, for the third time in his life, he died there in 1701.

The humiliation so keenly felt by the Stuart aristocracy and Catholic hierarchy from the Protestant Glorious Revolution, imbued contagious feelings of bitter resentment and revenge throughout all of Catholic Europe. Conspiracies hummed, with men willing to give their lives and Rome provided the fuel. The diehard Jacobite dream served as a rallying call to arouse, recruit, and organize aristocratic Catholic men in their own "brotherhood" — a brotherhood that was to flourish and live on long after the Jacobite cause was dead. What more perfect vehicle to enable them to conceal and implement their grand designs than through Protestant Freemasonry itself? The Jesuits, masters of intrigue, shrewdly employed the very same system that Protestants had used successfully in their fight against "Popery", now they used for a direct opposite purpose. In the manuscripts of the Prince of Hesse published by Lecouteulx de Canteleu, it is declared that in 1714 the Jesuits used the mysteries of the Rose-Croix. Mirabeau also relates that "the Jesuits profited by the internal troubles of the reign of Charles I to possess themselves of the symbols, the allegories, and the carpets of the Rose-Croix Masons, who were only the ancient order of the Templars secretly perpetuated".[15]

As there were two streams of reformation in England, one within the English Anglican Church and the other outside of it, so there were two streams of Freemasonry; the original being the Knights Templar who founded and heralded the Protestant cause, the other, the Roman Catholic countermeasure. The Knights Templar were virtually thrust into their situation to be fugitives on the run and became 'protesters' of their three enemies: the monarchy, the Hospitallers, and the Church. But as their cause began to firmly take shape among the common people and the lower parish priests, producing the Protestant revolution, Catholicism out of pure necessity to confuse her opposition, formed its own brand of Freemasonry. And to make the confusion and conspiracy that much more effective — appearing even contradictive, popes issued their decrees of condemnation and excommunication against anyone who became a Freemason — not making a distinction between the two.

ROME GIVES REFUGE TO STUART EXILES

The high esteem with which the Catholic Church regarded the exiled Stuart kings, was nothing less than amazing. After two ill-fated rebellions which James III, the Old Pretender, (as he was called by those not sympathetic to his illusions) had actively taken part in, we find him in Rome about 1719 plotting, dedicated as ever to returning the Scottish and English crowns to his family and to returning the British people to the authority of the pope. The following comments taken from the Catholic Encyclopedia, will emphasize the truth of what Rome's position was toward Protestant England and the Stuart's restoration...

> Catholic Encyclopedia, volume IV, page 30, "He (Pope Clement IV) gave a generous hospitality to the exiled son of James II of England, James Edward Stuart, and helped him to obtain the hand of Clementina". (grand-daughter of King Sobieski of Poland)
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> Catholic Encyclopedia, volume 1, page 260, in 1719 prime minister of Spain,Cardinal Giulio Alberoni's "scheme was the restoration of the Stuarts to the British throne by the co-operation of the Tsar and the King of Sweden".
>
> Catholic Encyclopedia, volume VIII, page 23, under the subject Pope Innocent XIII, "Like his predecessor, Clement XI, he gave an annual pension to the English Pretender, James III, the son of the dethroned Catholic King, James II, and even promised to aid him with 100,000 ducats, in case an opportunity should offer itself to regain the English Crown by force of arms".

James III had two sons by Princess Clementina. His youngest son was created cardinal at age 22, and the following year was made archpriest of the Vatican. Both he and his father were buried at St. Peter's. Such is the life of the nobility.

ENGLISH PROTESTANT FREEMASONRY GOES PUBLIC

There were five attempts made in all to restore the Stuarts on the British throne; none of which were serious threats. The third rebellion in 1715, the last which James III participated in, was put down so quickly that it was over before he could arrive in Britain to join it.[16] The struggle to return Britain to the Roman Church, was effectively broken — the country was firmly ruled by Parliament. There was no need now for the Templars to remain in hiding. Two years later, on 24 June 1717, four Masonic lodges in London decided to reveal themselves to the world. Now, indeed, Secret masonry had no more need for secrecy, no reason to hide from the establishment, or to plot against the establishment. Freemasonry had 'become' the establishment.

It's well known to students of history what the Knights Templar were charged with when first arrested on that unfortunate Friday 13, 1307. It is also well documented that the Knights Templar were deep into the occult. On that point there is no question. But for the sanctimonious Church of Rome, which is the 'center' of Occultism, to accuse, torture, and burn members of its own organization for their involvement in the occult, and then excommunicate them, hunting them down like animals, has to be the height of recorded hypocrisy. However, in the providence of God, out of the Templar's misfortunes, man was able to free himself from the shackles of Rome.

As condemned men, driven by fear and hatred, seeking ways to survive, the Templars had to make hasty decisions on the opportunities that availed them. Some actually made amends with Rome, a few entered other Orders. But the majority remained fugitives who formed a true secret society unto themselves, fleeing to Scotland or remaining hidden wherever friends or relatives would provide for and conceal them. It is interesting too that the vast fleet of the Templars just vanished, and historically, have never been found. Could they have become that system of pirates that terrorized the high seas with their blazoned skull-and-crossbones banner that mariners so often described and Hollywood has glamorized? The skull-and-crossbones has long been associated with both the Templars and their murdered Master. But that was a time when it was a true secret society; not just an organization with secret signs and secret handgrips, but a widespread society whose very existence was a secret. With their success, like the hare running a race with the tortoise, and then taking a nap; apathy set in. Protestantism today is stubbornly asleep.

From the time Secret Masonry went public in 1717, there began a sharp decline in the vigilance and purpose to keep their Society pure, which as fugitives in hiding, they were so fiercely compelled to do. But years before revealing themselves, great men of science who had reason to meet to share their ideas, and in order to avoid the grave dangers of ecclesiastical punishment, suffering the same as astronomer Galileo Galilei, going to prison and even facing death for teaching a scientific truth, met in secret, in what was termed an "Invisible College". Their first known secret meeting was held in 1645, just three years after the death of Galileo. As virtually a subsidiary of Freemasonry, they founded the Royal Society of London for the Improvement of Natural Knowledge, and became known simply as the Royal Society and they are still called that today.

After the great fire of London in 1666, and a similar fire shortly after in Edinburgh Scotland, (the date prompts great suspicion on who was responsible for the fires) Sir Christopher Wren, a Freemason who had been a founder of the Royal Society at the age of twenty-eight, acted as supervising architect for fifty-one churches that were rebuilt after the destroying fire. During the fifty years before Freemasonry revealed itself, these men of science, the engineers, architects, and geometers, were the heroes of the day. As a memorial to Wren's final architectural achievement, the Naval Hospital at Greenwich, a picture can be seen there. Allegorically, it says much. A painting with William and Mary on their throne and below them, cherubs hold a drawing of St. Paul's Cathedral; a tribute to the hospital's architect, Sir Christopher Wren. Another cherub holds a compass in one hand and a square in the other. A short distance away, the papal tiara lies on the ground.

Combined with Jacobite aggression and Freemasonry's complacency, after making themselves known publicly in 1717, subversive changes rapidly took place. When once fear and hatred had been dispelled and they were comfortable in their security, logically, just how far apart were the original devoted Catholic Knights Templar and those dedicated to the Catholic Jacobite cause? Wasn't this one of the alarms fostered by Philip IV of France when he first had the Templars arrested? That in their ambitious designs they dreamed of a state or principality of their own, a principality encompassing territory to which Philip had laid claim? And were they not also suspected of a much more ambitious, more grandiose 'geopolitical' design — wealth to buy the world? With great finesse and subtlety, the Jesuits most treasured expertise, the two opposing factions of Freemasonry were united; not working for either the Protestant or Jacobite cause, but instead, the "Grand Design" of Jesuitry.

To the skeptical reader, it must be pointed out that the most successful conspiracies are never discovered; like the wind, it is not seen, only by the effects is it known. How then can we expect to unravel the conspiracy of all conspiracies by merely human means? We cannot. We therefore need the Bible to give us that discernment. The Scriptures have something to say about Rome, its Antichrist, about deception and conspiracy, about end time world religion and government. The Bible 'must' be our sure foundation. Today we see an accelerating trend towards both a global government and uniting of religions, clear from media reporting, just as Scripture has taught us for end times. Many books written tell us of a world conspiracy. However, strangely, conspiracy watchers when it comes to Rome, always seem to lose the scent, even when Jesuit Malachi Martin in his best selling book, "The Keys of this Blood", graphically tells us that Rome is a 'global' contender.

The task of following the developments of Freemasonry is formidable. And the thin line of whether one embraced or opposed Catholicism, makes following the trail that much more complex. But add to that the confusion of the Jesuit element, then everything really seems to blur — and intentionally so. Historical fact: England became Protestant midst great struggles and bloodshed, opposing Catholicism, at the very same time the European Continent was being decimated by wars involving the exact same issues. Historical fact: England separated by her Channel moat, became a refuge and bastion for hundreds of thousands of Protestants fleeing the Continent's horrors. Historical fact: In England, men of letters and science from London, Oxford, and Cambridge, met in their "Invisible College" secretly, away from the eyes and ears of the Church, seventy years before Freemasonry went public. It was during these years that the two factions began to overlap; the Jesuits being foremost as active agents of that change.

ENGLISH FREEMASONRY INFILTRATED BY JESUITS

Some very interesting comments taken from a book written in 1798, titled, "Proofs of a Conspiracy", by Professor John Robison, a Scottish Protestant, will shed some light on the Jesuit subversions taking place in the Lodges of Freemasonry from 1648 till his own time. In his first chapter, Schisms in Free Masonry, page 12 and 13 he states:

> I have met with many particular facts, which convince me that this use had been made of the meetings of Masons, and that at this time the Jesuits interfered considerably, insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the order... We also know that Charles II was made a Mason, and frequented the Lodges... His brother and successor James II... He did not frequent the Lodges.
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> Page 15: The Lodges in France naturally became the rendezvous of the adherents to their banished King, and the means of carrying on a correspondence with their friends in England. At this time also the Jesuits took a more active hand in Free Masonry than ever. They insinuated themselves into the English Lodges, where they were caressed by the Catholics, who panted after the re-establishment of their faith, and tolerated by the Protestant royalists, who thought no concession too great a compensation for their services. At this time changes were made in some of the masonic symbols, particularly in the tracing of the Lodge, which bear evident marks of Jesuitical interference.
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> Page 17: In all this progressive mummery we see much of the hand of the Jesuits, and it would seem that it was encouraged by the Church.

It must be seen that these men who take such great pride in being a Jesuit, surely would have been active in the place and in a way to be most effective in accomplishing their Order's goal. To contend that Jesuits were not involved in Freemasonry, would have to be a severe discredit to the Jesuit image.

CATHOLIC JACOBITE FREEMASONRY GOES FRENCH

When the Stuarts went into exile, the Jacobites who fled to France with James II took also their version of Freemasonry with them. With the help of the French and the Jesuits, they established lodges in which Masonic rites and symbols were used to promote the cause of the Stuarts. Historian Nesta H. Webster tells us in her book, Secret Societies and Subversive Movements, page 143, "that the Freemasons of France in about 1741 was not only so Christian but so Catholic in character as to have given rise to the belief that it was divised by the Jesuits in order to counteract the attacks of which Catholicism was the object... Scots Masonry was intended to be a Roman Catholic as well as a Stuart form of Freemasonry, in which none but those devoted to both Restorations were to be admitted".

For a time the two systems of Freemasonry pursued paralleled and rival courses of development. But with the force of the Stuart cause, the Jacobite system gradually gained the ascendancy. Out of it there eventually evolved in 1773, the most important Freemasonic body in France; the Grand Orient. The historian McLynn, in his book, The Jacobites, page 140, says: "There is no question but that the Jacobites had a crucial influence on the development of Freemasonry — to such an extent, indeed, that later witnesses went so far as to describe Freemasonry as a gigantic Jacobite conspiracy".[17]

In 1722, a man named the Duke of Wharton, managed to get himself elected Grand Master of England's Grand Lodge. Subsequently, he was publicly accused of both being a Jacobite leader and attempting to capture Freemasonry for the Jacobites. The following year, he was succeeded by a pro-Protestant, and leaving England abruptly, without any ceremony, the next we hear of him, he is appointed in 1728, as the first Grand Master of the first recorded lodge in France. Wharton's travels takes him to Vienna, where he hoped to persuade the Austrian Habsburgs to mount an invasion of England on behalf of the Stuarts. Next he is in Rome, then to Madrid, where he founded the first lodge in Spain. It was in the year 1729 and those years immediately following, that the Jacobite French lodges began to rapidly proliferate; spawning other sympathetic lodges across Europe. Two major personalities emerge out of this crowd of sympathizers, who became prominent in the origins of Jacobite French Masonry. One was Earl of Derwentwater Charles Radclyffe, who was one of the founders of the first French lodge in 1725; the other was Chevalier Andrew Michael Ramsay.

The history of Freemasonry after arriving on the Continent, takes on a complete change of character from what it was in England. The English Grand Lodge had then and still does today, only three levels of initiation for those coming into their lodges. They were Entered Apprentice Mason, Fellow Craft Mason, and Master Mason, and compares to the three degrees of basic "Blue Lodge" Craft Masonry of today. On this foundation, the French, who felt English Masonry was too coarse for their refined taste as gentlemen, and with the Jesuit's love for pageantry, built a system and scheme which promised to teach zealous initiates the secret mysteries of higher learning, attainable, working their way through higher degrees. It was held out to the initiates that they would learn alchemy, be able to transmute metals, medical secrets, and all manner of gross superstitions such as exorcism, ghost-raising, and magic, as being attainable mysteries. Jacobite Freemasonry also offered something markedly more dramatic, more romantic, more grandiose — a new generation of mystical knights and warriors charged with the exalted mission of reclaiming a kingdom and restoring a sacred bloodline to its throne. Jesuitry had brought the parallels of the Templars full circle.

The refining genius of the French, their love for show, and being connected with the Court of an absolute monarch, James II, made them invent ranks, ornamented with titles, ribbons, and stars; highly relished by that vain people. The price to be a part of this grand deception was high, but eagerly paid for, which became a rich fund to relieve the wants and costs of the banished unfortunate Stuart Family and Jacobite cause. France, and then Germany, after the Jacobite dream was dead, became hot-beds, where pernicious seeds were sown and tenderly reared among the 'cosmopolitan' brotherhood, (from the Greek words Cosmos, meaning world, and Polis, a city) to choke and corrupt every moral principle that Secret English Masonry and the Protestant revolution had ever promoted. It set off the proliferation of hundreds upon hundreds of new Masonic orders and degrees and sparked the creation of new legends and new fantasies that confuses any serious attempt to comprehend the true origins of Freemasonry.

A person who loves life, certainly is not knowingly going to take poison. The same can be said of one who honors truth; they are not going to swallow a blatant lie. But mix truth skillfully with just the right amount of falsehood, and you will have the perfect concoction to deceive and lure untold amount of victims. The effects are no less deadly than if they had taken poison. The Scriptures declare that the whole world is deceived. Freemasonry, when it left England following the Stuart cause, what it was developed into, in both France and Germany, became the greatest hoax and deception ever to be imposed and swallowed by mankind; regardless of the philanthropic and harmless fraternal image apologists persist to portray. Whether believed or not, Freemasonry emerged with the stamp and mold of the Jesuits written all over it.

To emphasize the point again: this French and German Freemasonry concoction had its origins among the aristocrats, the noble class, the king's courts, and the Jesuits. The common class of people never knew what was going on — the same as today — till after the fact. Then like leaves in a stream-bed, they are swept along with the current. But that you may better grasp the nobleman's involvement, let's take a regular dictionary and define several words known to the "nobility" in proper rank sequence, that may be foreign to us today....

Lord = a person who has dominion over others, as a feudal superior.

Prince = a non-reigning male member of a royal family — the ruler of a principality.

Principality = a state ruled by a prince.

Duke = in Continental Europe) the sovereign of a small state. A British nobleman ranking immediately below a prince.

Marquis = a nobleman ranking next below a duke.

Earl = a British nobleman of rank below a marquis.

Viscount = a nobleman next below an earl.

Baron = a member of the lowest grade of nobility.

When you read history now, and see these titles attached to names, make a proper mental note of which class of people that was agitating society.

The picture that is drawn when studying the aristocracy, whether they are kings, popes, or noblemen; noticing the oppressive laws they impose upon their subjects, to keep them docile and in control; but by their own vile and scandalous acts of immorality, murder, and wars among themselves to satiate their greed and royal places of power; demonstrates most vividly that they are really the lowest of society, arrogantly believing that they are above all law, especially their own. For example, the Earls of Derwentwater, James Radclyffe, who had already been executed for his part in the 1715 Stuart rebellion, and his younger brother, Charles Radclyffe, were no less than the illegitimate grandchildren of King Charles II.

Charles Radclyffe in 1725, as already mentioned, was the primary founder to first establish the authoritative Lodge of St. Thomas in France. His co-founders were several men of power and wealth, which included ship owners that provided vessels for Charles Edward Stuart's last expedition in 1745. For twenty years he worked tirelessly to spread wide the cause of Jacobite French Masonry. He became an associate of Chevalier Andrew Ramsay. He also became Grand Master of the very lodge he had originally founded, on the same date, 26 December 1736, that Ramsay gave a speech, known as Ramsay's 'Oration', that electrified French Masonry. But like his brother, for his active role in the 1745 Stuart rebellion, it cost him his life; being captured, he was sentenced to death.

ANDREW RAMSAY — ROME'S CON MAN

Chevalier Andrew Michael Ramsay was an extraordinary individual. The circles he traveled in testifies of this. Born in Scotland in about 1681, he was educated at the University of Edinburgh. In 1709 he was appointed tutor to the children of the earl of Wemyss, but becoming embroiled in the religious turmoil rending Scotland at the time, in 1710 he went to France. Making tracks straight for the renown liberal Catholic philosopher, Archbishop Francois Fénelon, it is here some historians claim he was converted to Catholicism, which seems rather dubious; the fact that his opinions were well molded before hand to abandon Scotland, then rushing to be under the patronage of Fénelon, speaks for itself. Never-the-less, he regarded Fénelon to be his mentor. After Fénelon's death in 1715, he came to Paris and was appointed instructor to the Duc de Chateau-Thierry, and following that, to the Prince de Turrenne.

He became an intimate of the French regent, Philippe d' Orléans, who for his services, rewarded Ramsay with a French knighthood by inducting him as a chevalier (knight) of the Order of St. Lazarus. From then on he was known in French Masonic history as the Chevalier Ramsay.

By 1720 Ramsay was fully involved in the Jacobite cause. It was about this time that he was called to Rome. Exiled King James III, the Old Pretender, needed a tutor for his heir-in-exile son. Remaining in Rome for a time, Chevalier Andrew Ramsay set to educating the young Charles Edward Stuart, who if all the Catholic geniuses had their way, would soon be seated on the British throne. In 1729, Ramsay is in England and was promptly admitted to the Royal Society; no longer pure, but merging with its opposition. By 1730, he was back in France working with Charles Radclyffe and increasingly active on behalf of Jacobite French Masonry. By his eminent learning, his elegant talents, his amiable character, and particularly his esteem at Court — after all, he was a tutor to royalty — gave great influence to what he had to say; when he spoke, others listened. By 26 December 1736, he had something very much to say — the Ramsay Oration.[18]

MEANING OF WORD FREEMASONRY

At this point, we must attempt to unravel a mystery, that in proportion, it tends to twist and confuse the mind. The mystery referred to is the origin of the word Freemasonry itself. The first step to understanding, once you get past all the misinformation that abounds, is to keep in mind that the word Masonry, with its initial letter capitalized, is strictly an "allegory" and symbolic figure to masonry, where the initial letter is not capitalized, which simply means, men who are 'builders' in stone; the key thought being builders. In other words, originally, those aristocratic 'free' born men, because of the situation they found themselves, became Free Masons, allegorically speaking, because now they were "builders" of a more noble cause; not in stone, but the Temple of their own Order. There is no other connection between the two words or groups of men. But let's lay this thing out somewhat, so that you may see clearly and logically how this imagery came about. And to see how the same "cover" of Masonry that benefited the Roman Catholic

Templars in England, who were forced into a Protestant situation 'opposing' Catholicism, also became a "cover" for the Roman Catholic Stuarts as French Jacobite Masonry to 'promote' Catholicism.

When the Knights Templar were suppressed, the only way the hunted Templars could continue to stay in contact with each other and help each other was in the darkest secrecy. And the immediate secret society needed to save their lives was already uniquely equipped, since their own Order had functioned for years in secrecy with codes, passwords, and its own spy system. As time evolved, symbolic ritual drama became the means and objective through which future generations could keep the secret society alive and growing, rescuing the Order of the Temple from the cessation ordered for it by king and pope. Claims have been made in passed years, to confuse the scent and trail to Rome, that the Masonic secret society originated with the builders of the first temple of Solomon or medieval guilds of stonemasons in Britain, along with other suggestions even more fanciful, which is sheer nonsense.

We know that the real Temple of Solomon was fully completed and in use for several centuries. Nor is there a shred of factual evidence of any kind of an alliance between stone masons and the Templars after their suppression. The ancient guilds being almost militantly religious, devoutly dedicated to the building business of the Roman Catholic Church, but made up of the common class people, certainly were not inclined to risk being associated and protectors of declared heretics, no matter how much history is twisted to make it appear so. By the decree of the papal Council of Toulouse in 1229, any man who harbored a heretic was to lose his property, his house to be demolished, land to be confiscated by the Church, and both heretics and protectors to be sentenced to death. A pretty mean deterrent, indeed.[19]

The Templars though, were in fact vigorous and extensive builders, constructing awesome fortresses and castles wherever they went in the world, not to mention the elaborate cathedrals and churches in Europe and Britian. Between 1170 and 1270, approximately 80 cathedrals were constructed in France alone. But the Templars were aristocrats and warriors, making them administrators who 'administered' the Craft of working or operative mason trade guilds; doing menial labor was unthinkable. But construction being very much the regiment of Templar life, it was only normal to use it in an allegorical sense, to represent it as the unfinished building of their 'own' Order of the Temple of Solomon, the site where they took their name. Then in their rituals to symbolically play out, to always remind them of the treacherous betrayal of their enemies, the king, pope, and Knights Hospitallers, in their unforgivable acts of destroying the Templar Order and murdering their Master.

The Templars, as we have already seen, had taken their name from the Temple of Solomon in Jerusalem. The Bible account records that King Solomon hired King Hiram and his men of Tyre to assist him in building the Lord's Temple. Upon that truth, the story and legend the Templars built, which is played out in Freemasonry, is purely allegorical. The Hiramic legend was 'adopted' by the Templars as symbolic of the destruction of their Order. In the drama, the catastrophe they lamented was the catastrophe that destroyed their Order; their impotence to function as an Order and fulfill their Order's purpose. The 'fate' of Hiram Abiff also in the drama of Freemasonry has no Bible support, but instead, the mourning of the murder of Hiram Abiff as the master builder, portrayed the Templars feelings of emotion because their own Master Builder, Jacques de Molay, had barbarously been put to death. Is the picture beginning to come clear? And what was the ultimate goal of the Knights Templar before they were suppressed? The same as Rome's universal name, "Catholic", has always implied — a global socialist totalitarian rulership.

OLD BABYLON — LABORATORY FOR GLOBALISM

Let's reflect on that a moment...The concept of a 'world' empire certainly did not originate with the Knights Templar — or even the "Catholic" Church for that matter, or even Rome herself. To the most casual student of Scripture, it must be recognized that the empires that God described in vision given to the prophet Daniel were world empires, encompassing the people in the then known world. The city of Babel, founded by Nimrod, incredible as it seems, became the 'laboratory' which contagiously affected certain minds in all generations with the disease and obsession to dominate over others.

The city of Babel, later to become old Babylon, was the origin and fountainhead of all organized 'higher' learning. They studied the heavens and invented astrology, numerology, and the zodiac; their initiates became "Illumined". It was here that the Babylonian elite developed their Illuminated Mystery Schools into a system of high priest god-kings (Pontifex Maximus) to rule over the masses — and what they experimented with in the Babylonian testing ground, was later perfected and refined through practical demonstrations on an ever expanding world. The god-king, Pontifex Maximus, has come down in succession in each world empire since leaving old Babylon, beginning first with Egypt, where the religion was 'internally' perfected in a church-state structure. Then next, the Assyrians perfected the 'external' structure by developing their armed forces into a military machine, the likes the world had never seen before — to conquer and militarily 'enforce' that religion. The prophet Daniel was shown, in sequence, the last four world empires coming after Assyria, right to and beyond our own day as: new Babylon, Medo-Persia, Greece, and Rome.

Old Babylon became the 'prototype' that affected and influenced every civilization, of every culture, in every nation, on every continent of this earth — and that includes the civilizations of the so called New World before the Europeans arrived. And the Babylonian Mystery Schools have persisted ever since they were first instituted in old Babylon. They declare themselves the elite of humanity, and have always been found at the apex of power of the priest-king system — hidden, but virtually controlling all. The initiates, when fully "Illumined", always came away with a Plan — a Plan to dominate the world. Global ambitions surely did not begin with Rome, or the Catholic Church, or the Brotherhood of the Snake, or the Roshaniya, or the Assassins, or Knights Templar, or Freemasonry — but they were all certainly a part of that PLAN. And you can believe this: the world today is in the "harvest" time of that PLAN, and will be recognized when very soon now, you will see the Pontifex Maximus ruling from the city the Crusaders were sent to conquer and where the Templars took their name — Jerusalem.

RAMSAY'S ORATION — ENERGIZES FRENCH CATHOLIC FREEMASONRY

The speech of Ramsay became a major historical landmark for Freemasonry. Its motivational purpose and message became quite clear from the results it accomplished. It must be realized that Ramsay's Oration wasn't just a speech given verbally to be later forgotten, but it was published — so that it could be fully assimilated by future readers all over Europe. His speech set forth in a framework, a picture of a 'grand work' that once began, would become global in scope. Ramsay, a well placed Scot, and a Freemason renown for his movements and influence among the Catholic asistocratic elite, captivated and energized his audience with some very astonishing remarks.

Ramsay first got their attention by skillfully flattering their ego and vanity, telling them that the Freemasonic Order descended not from the repulsive common stone masons as English Freemasonry had taught, but great warrior princes and noblemen who, like themselves, aspired to a worthy and noble Catholic Christian cause. "Our ancestors, the Crusaders, gathered together from all parts of Christendom in the Holy land, desired thus to reunite into one sole Fraternity the individuals of all nations", said Ramsay. He also claimed, that the ancient mystery schools of Ceres, Isis, Minerva, and Diana became connected with the Order, but though they may have derived from the mystery schools of antiquity, they were, Ramsay asserted, fervently Christian. Being fervently Christian is a crucial image Rome must convey until she has properly educated and conditioned the world to receive her true Occultic Babylonian nature. But once the grand work of the Babylon Mystery Religion is completed, the curtain of deception will be drawn aside, revealing Catholic Rome for what she really is.

Like anyone trying to promote a falsehood, Rome poses with many masquerades and diversionary tactics to confuse and deceive the world. Her most effective pageantry, we will name "Double Face", unfolds something like this: A personage of great influence within the Catholic Church or Jesuit Order emerges on the public scene, vigorously giving support to some liberal and off-shoot radical teaching. Wide and tremendous public exposure is generated as the controversial issues are declared on one side — while the Church and pope condemning and excommunicating adherents on the other side. Interestingly though, the advocate, who after many years of work, often a life-time, spreading and planting his controversial seeds, who has been publicly denounced and excommunicated as one who opposes the pure doctrines of the Church — is, just before death, reconciled, forgiven, and warmly received back into the Church of Rome. Years later, the 'radical' teachings now become incorporated as the "pure" doctrines of Rome. Bishop of Ypres, Cornelis Jansen, and his "Jansenists", Andrew Ramsay, Jesuit Adam Weishaupt's Illuminati, Cagliostro, Jesuit George Tyrrell, the Modernist model, and French Jesuit mystic, Teilhard de Chardian, whose brilliant and fascinating theories and speculations while living, launched, after his death, the controversial Liberation Theology — are men whose rumblings are prime examples of Rome's "Other" Face as she moves ever steadily toward 'change' into her true Babylonian Religious role.

The Templars, in their policy of strictest secrecy in order to survive, used Freemasonry as a cover. But Ramsay alludes publicly that the Templars and Freemasonry were one and the same, blowing the Templar cover. He further condemns the English Grand Lodge, as well as other non-Jacobite forms of Freemasonry, as 'heretical, apostate, and republican'. And goes on to say — his speech translated by English historian, R.F. Gould, in his 6 volumes, "The History of Freemasonry"...

> "The word Freemason must therefore not be taken in a literal, gross, and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to perfect the arts. They were not only skillful architects, desirous of consecrating their talents and goods to the construction of material temples; but also religious and warrior princes who designed to enlighten, edify, and protect the living Temples of the Most High".

The work of the man Ramsay regarded as his mentor, the French liberal mystical Catholic philosopher, Archbishop Francois Fénelon, (whose mystical views were condemned by Rome midst great turmoil, and was forced to submit — another Double Face example) began now to shine forth through his admiring student. In a statement taken almost verbatim from

Fénelon, Ramsay declared: "The world is nothing but a huge republic of which every nation is a family and every individual a child". Ramsay went on: "The interests of the Fraternity shall become those of the whole human race". These statements galvanized and proved enormously influential among later political thinkers, not only in France, but elsewhere in Europe, and the American colonies as well. Ramsay elaborated:

> "At the time of the Crusades in Palestine many princes, lords, and citizens associated themselves, and vowed to restore the Temple of the Christians in the Holy Land, and to employ themselves in bringing back their architecture to its first institution. They agreed upon several ancient signs and symbolic words drawn from the well of religion in order to recognize themselves amongst the heathen and Saracens. These signs and words were only communicated to those who promised solemnly and even sometimes at the foot of the altar, never to reveal them. This sacred promise was therefore not an execrable oath, as it has been called, but a respectable bond to unite Christians of all nationalities".[20]

CATHOLIC CITY OF GOD — A WORLD CITIZENSHIP

The idea of the Roman Empire 'corpse' being revived and united by the Roman Catholic "Church" was one that was already prevalent over a thousand years before Archbishop Fénelon and Andrew Ramsay came on the scene. Visions of a "Holy" Roman Empire was fully expressed by Saint Augustine, a citizen of Hippo in North Africa, who wrote between A.D. 354 and 430 in his monumental work and famous book, "The City of God". "The City of God" leads the mind very directly towards the possibility of making the world into a theological and organized Kingdom of Heaven. The City, as Augustine puts it, is "a spiritual society of the predestined Faithful", but the step from that to a political application was not a very wide one.

The Church was to be the ruler of the world over all nations; the divinely-led ruling power over a great league of the terrestrial states. In later years these ideas developed into a definite political theory and policy. As the barbarian races settled and became Catholic Christian, the Pope began to claim an overlordship of their kings. In a few centuries the Pope had become in theory, and to a great extent in practice, the "Pontifex Maximus" high priest-king, censor, judge, and divine monarch of Roman Catholic Christendom; his influence extending in the west far beyond the utmost range of the 'old' empire. For more than a thousand years this idea of the unity of Christendom, was an idea of a common brotherhood and a common loyalty to the Church, which dominated Europe. The history of Europe, from the fifth century on-ward, is very largely the history of the 'failure' of this great idea of a divine world government to fully realize itself in practice. But today, Rome's "Grand Design" is prevailing; soon to usher in her centuries long 'Cosmopolitan' dream (a united global citizenship) to fruition.

FRENCH TAKE UP THE CAUSE

Ramsay appealed urgently to France to take up the cause and "become the center of the Order". With great vigor and enthusiasm France responded. As a result, one of the most predominate French Catholic systems that later evolved, was the Ancient and Accepted Scottish Rite of Freemasonry. Not having its origin in Scotland, but the French, and certainly not Protestant, but Catholic, whose Jesuit's guiding hands added thirty new degrees to the English's already existing first three; being based on "Templarism". These thirty-three degrees, with some modifications, became the standard, and are now exercised today the world over. Eventually, in 1773, out of the great proliferation and affiliated French lodges competing for supremacy, emerged the 'Grand Orient' — that infamous lodge that was so active in the French Revolution — and also directly associated with the zealous members of the German Lodge Theodore, of whom the most conspicuous member was the modern Illuminist, Jesuit Adam Weishaupt, Professor of Canon Law at the Jesuit University of Ingolstadt.

CHAPTER 10

THE JESUIT BROTHERS OF THE PYRAMID — SHAPING EVENTS DURING THE 1700'S

CHANGING TIMES

With England fast becoming the world's super power, it also became most alarming and crystal clear to the Catholic world, especially after the last dismal Jacobite attempt in 1745 to reestablish their Stuart king on the English throne, that not only England, but all her North American colonies were forever lost to Protestantism. To aggravate the Catholic wound, before James II had become the king of England he was known as the Duke of York, to whom his brother, King Charles II, had arbitrarily given him a tract of land in the New World for a Catholic colony. He named it "New" York. A few years later when James II became king of England, then three years later he was unseated, his Catholic New York colony also collapsed with his exile. Yet the Empire State retained its New York name, even until today.

The Jacobite cause became a complete dead issue after their defeat in 1745. Rome and her Jesuits fully recognized that they were at a crucial crossroad. Protestantism had become too entrenched — and too protected by a nation that was ever increasing its boundaries. The Jesuit Order had been raised up to put an end to this cursed disease, but even they seemed to be stumped. Within the Catholic Church itself, the goal for a "catholic universal" domination was never ever the issue, but the manner in which that goal should be achieved was now being questioned. Hardliners insisted on frontal assaults, with excommunications, the inquisition, and religious wars, that had served their purpose quite well in the past. But times were rapidly changing. It seemed very sensible to many, that instead of 'forcing' Rome's goals upon the world, which only stirred bristling resistance and animosity, it would be more efficient and effective to work behind masquerades and front organizations that would 'veil' their global ambitions. Rome and her Jesuits needed to become less visible; to fade into the background. Being out of the limelight would not only defuse their opposition, but provide time to implement a "Grand Design" that could cleverly persuade those to love what they now hated.

The Roman Catholic Church ever since the suppression of the Knights Templar in 1307, always had its voices and rumbles who differed with the established orthodoxy. And if the student of history will notice these sounds, they always came from within the Church, not outside of it. Like an under-current or subterranean stream, the thoughts and ideas of these dissenters greatly affected many prominent Roman Catholics, both eccleasiastics, as well as the laity. It was Cornelis Jansen, a Dutch theologian, who in 1636 was named bishop of Ypres, Belgium, that resurrected a theological controversy over grace and free will, that was as old as Christianity itself. The battle between the Jansenists, the name given to Cornelis Jansen's followers, and the Jesuits, raged on for over one hundred years after Cornelis Jansen was dead.

France, as staunch Catholic as she was, always managed to give Rome its share of problems. The disputes between the Jansenists and the Jesuits over grace and free will had a profound influence on the trend of French thought, and therefore, on that of the whole of Europe. For in the time of Louis XIV, French culture and European culture were nearly one and the same. To debate the issues between grace and free will became an extraordinary fashionable fad that seemed to have penetrated every level of French society. Besides the theologians, popes, bishops, and other clerics, pious nuns, fanatical hermits, elegant society ladies, and the whole life, thoughts, and actions, of the greatest men of that age were given over to the spiritual atmosphere of the Jansenist controversy. It was talked about in fashionable salons and acted out in plays on the stage, as its mad career continued to be the topic of everyday life. The full significance of all of this absurdity, was as the Jesuits vigorously opposed what they called the Jansenist's heresy, a dangerous faction was being formed against the Jesuits who had at their disposal powerful influences at both the French court and at Rome. And remember, all of this was going on at the exact same time that Catholic French Jacobite Freemasonry was being developed.

The word Gallic means French. Gallicanism became a term used to point out certain French theological opinions that were put forth by both ecclesiastics and civilians in France, that the 'French Church' had certain "rights" over the authority of the pope. Gallicanism actually represented a trend that had deep roots in past history within the French church. Going back to the time of King Phillip IV of France, Pope Clement V had been compelled to recognize the full independence of the French National Church and to exclude France expressly from the scope of the Bull of Pope Boniface VIII, "Unam Sanctam", a papal document addressed to the universal church in 1302, by which he proclaimed the subordination of worldly powers to spiritual power. These were the two men who dissolved the Knights Templar. In the year 1407, the national synod in Paris had asserted the independence of the "Gallican Church", and without breaking with Rome, deprived the pope of all direct authority over the disposing of ecclesiastical offices and revenues in France. From that time onward, whole generations of learned men had elaborated in much detail the constitutions of the Gallican Church. The defense and security of these liberties became the responsibility of the Parlements, the highest legal courts of the realm. Yet, sincere Gallicans never admitted attempting to attack the divinely instituted Church of Rome.

When the Jesuits came on the scene, with their rigid inflexible loyalty to Rome, and calling all others heretics who did not conform to their mold, the learned advocates and professors of Paris soon showed themselves to be the Jesuits' fiercest opponents. No matter what the Jesuits were minded to do in France, the defenders of Gallicanism immediately opposed it. When, in the year 1551, the Jesuits were granted permission to settle in France, and the Jesuit Order set about securing the necessary registration of the royal patent by the Parlement of Paris, in accordance with constitutional law, the chorus of Gallican members made itself heard again, declaring that this Society, "which by some strange fancy, presumes to adopt the name of Jesus", was robbing the temporal and spiritual authorities of their rights, was promoting "unrest, discontent, dissensions, disunion, and a host of other evils". "All things considered" declared the Parlement of that day, "this Society appears to be calculated to jeopardize the Faith, to disturb the peace of the Church, and to destroy far more than it will ever build up".[21]

In their defense of the pope having superior authority over kings, two Jesuits, Suarez and Bellarmine, argued that based on the Bible, the purely divine origin of the Catholic Church, by Christ Himself, had founded the true perfect community of the Church, and designated the pope as the successor of St. Peter. From this alleged fact, the authority of pope proceeded directly from God. Therefore, while worldly rulers exercised their power only as instruments of the people, it followed that the pope was supreme over all who held political power. The principle of the subjection of all worldly princes to the pope posed a good theory, but the Jesuits knew full well that it could no longer be forced upon kings at the beginning of the seventeenth century, even where "the most Christian kings" were concerned.

However, with a little subtle maneuvering, they declared that spiritual authority was directed towards the welfare of the soul, while temporal power was concerned only with the welfare of the body. So as long as temporal power was not used to imperil the spiritual welfare of others, but was confined to the regulation of secular matters, the pope could not claim to influence the rule of the sovereign. But on the other hand, the Church was entitled, and in fact, bound, to intervene in temporal administration, if spiritual interests, which were of much greater importance, were at stake. Thus Suarez and Bellarmine had devised a formula in the age old struggle between Church and Crown which was more adapted to the changing times. For as the spirit of Protestantism was increasingly felt, the Jesuits untiringly worked to reserve for the pope all those prerogatives which could enable him to sustain a struggle with heretical monarchs.

Taking that struggle a step farther, at the Council of Trent, Jesuit Laynez expressed still more clearly regarding the fate that awaited an heretical ruler. Sovereign power, he declared in one of his celebrated discourses, was originally vested in the people, and had been voluntarily delegated by them to the king. If the king failed to govern in accordance with the wishes of his subjects, then they were free to reassert their prerogatives and depose the sovereign. This applies, he declared, more particularly in the cases where the ruler of a Catholic country falls away from the Faith which alone can procure salvation; and so brings about the eternal damnation on all his subjects.

Catherine de Medici, who had governed France in the name of the new King Charles IX when he was a minor, and who was also directly responsible for carrying out the grisly St. Bartholomew massacre, was addressed by Jesuit Laynez when the Queen-mother was vacillating between the Huguenot and Catholic parties. "Make no concessions to heresy", he declared, "but rather uphold the Catholic faith with all your authority! Then will God, mindful of your piety, preserve to you your earthly kingdom and admit you to the kingdom of Heaven. If however, on the other hand, you are unmindful of your duties toward God, then tremble lest together with the Heavenly kingdom, you lose also your earthly kingdom".[22] Thus the Jesuits were constantly meddling and working to influence the affairs of state.

The 1700's were a one hundred year period that brought in astonishing revolutionary changes, not only within the Roman Catholic Church and the Jesuits, but in the world's political systems as well. Two revolutions, one in America and one in France, ended the dogma of the divine rule of kings in favor of republican forms of government, with the political and religious freedoms propagandized by Freemasons and protected by the Bill of Rights. This was also the century that witnessed the capture and imprisonment of the pope, with the Vatican loosing its temporal power. It also seen the destruction of the Society of Jesus and the founding of Adam Weishaupt's "Illuminati" organization. But one of the most significant developments that was quietly, yet almost grudgingly, taking place, was in the, now complacent, English Freemasonic Grand Lodge. It is this change within the original English "Protestant" Freemasonry, as they merged with "Catholic" Freemasonry, that has utterly deceived the world.

Freemasonry today is divided into what might be called stages of initiation. As a normal prerequisite for membership, a candidate must first complete the Blue Lodge, or the three 'Craft' degrees; Entered Apprentice, Fellow Craft, and Master Mason. These first three degrees originated with Protestant English Freemasonry and were, in the beginning, the only degrees available. The 'Higher degrees' were known then as later Catholic inventions, and when Freemasonic authorities offered such 'higher degrees', they were not allowed and were considered suspect at best, treasonous at worst. But after Catholic and Jesuit subversions had done its work, the English Grand Lodge began to favorably recognize these 'higher degrees'. Eventually, after being purged of any potentially controversial elements, they were appropriated and incorporated into extensions of Grand Lodge's own system. Out of this, which entailed a merger with a parallel and rival alternative Grand Lodge, there finally arose, in 1813, United Grand Lodge.[23]

The three 'Craft' degrees today come under the jurisdiction of the United Grand Lodge of England. The 'higher degrees', though they are now allowed, do not. They come under the jurisdiction of other Freemasonic bodies, such as the Ancient and Accepted Scottish Rite Supreme Council or the Grand Chapter of the Royal Arch. Freemasons today will work through the three degrees offered by Grand Lodge, then like a student graduating with a BA in English Literature from one university, might move to another university to work for a BA in German or French Literature — will continue on to their choice among the various 'higher degrees'. It bears worth repeating, that when English "Protestant" Freemasonry merged with "Catholic" Freemasonry with its 'higher degrees', it came under the complete control of the Roman Catholic Church and the Jesuits; ceasing to be genuinely Protestant. However — as a grand deception to lure unsuspecting Protestants into their clever scheme — Freemasonry was portrayed as anti-Catholic, anti-clerical, anti-monarchy, savored with sweet visions of liberty, equality, and fraternity for all.

The Roman Catholic Church has always adamantly proclaimed that its holy mission unreservedly is world wide and universal in scope. It was early in the fourth century that Saint Augustine in his work, "The City of God", formally introduced into the Catholic Church the concept for a spiritual world brotherhood, a global fraternity, and a cosmopolitan citizenship — terms to indicate as a member, you had to be free from local, provincial, and national ideas, prejudices, and attachments. However, with the emergence of Protestantism and heretical monarchs, both being formidable enemies and obstacles to the goals of Roman Catholic globalism; if it ever was to be successful, these cancers 'had' to be eliminated. Phasing out monarchs, would pave the way towards a cosmopolitan "Grand Design". And utilizing the "modified" version of Freemasonry, eager Protestants literally flocked to the cause. At the same time, there was a movement stirring that was to also thoroughly convince and bitterly turn Jesuit hardliners against the Bourbon monarchs.

CATHOLIC FREEMASONRY IMITATES PROTESTANTISM

It has always been the great boast of Protestantism that the spirit of free inquiry, both in religious matters and things of science, was the 'right' of an individual. As a near perfect counterfeit, Catholic "modified" Freemasonry, the most clever and marvelous of deceptions, also taught that their Freemasonry's prime desire was to spread knowledge. Using an exact parallel to Protestant principles, it was claimed through understanding, men's minds would come to condemn and reject narrowly enslaving dogma; teaching that only in free debate, without censorship, could society develop. Freemasonry, they lively taught, aimed at the establishment of complete freedom of worship, freedom of speech and association, freedom of the press, and freedom from arbitrary arrest and imprisonment without trial. Freemasonry wanted every man to have the right to choose his own type of employment and place of residence — entailing the abolition of serfdom still binding in Europe — and envisaged an eventual government controlled by public opinion, subject to a representative parliament. They taught that humanity, if it so desired, could attain to a social order, such as that of the ancient Egyptians, reflecting the order of the 'cosmos'.

How could a Protestant, or any true son of liberty, who had been for so long denied these rights by Catholicism, resist being a part of such a movement?

Devoted Jesuit Le Tellier, who was one of the confessors to French King Louis XIV, helped to launch, with Jesuit editor, Jacques Berthier, the 'liberal' publication, the Journal de Trevoux, which was a kind of Jesuit forerunner to the later Freemason's Encyclopedia.[24] Renown Gottfried Wilhelm von Leibniz, the German philosopher, historian, jurist, geologist, mathematician, and codiscoverer of the Calcullus, who lived during the years 1646 and 1716, dreamed of a universal science and a United Christian Europe, and hoped that the religious orders, particularly the Jesuits, would co-operate in compiling a comprehensive encyclopedia of human knowledge.[25] The motivational purpose was to bring a reconciliation between Catholics and Protestants. However, Catholicism declares publicly its infallibility. So it's only reasonable to conclude, that if there was going to be any kind of reconciliation, it had to be on the part of the Protestants, not Rome — even if it took a little manipulation to get it accomplished.

Historically, but strictly for window dressing, it has been pounded into our consciousness that Rome and the Jesuits are the sworn enemies of Freemasonry. And from what is seen on the surface, it certainly would lead anyone to strongly believe this. On 24 April 1738, Pope Clement XII issued his Papal Bull forbidding all Catholics to become Freemasons under the pain of excommunication, the threat of hellfire, and even death, because they allowed persons of all religions into their order, were "depraved and perverted" and for "other just and reasonable motives known to Us", which, were not specified. The Church's attitude must have seemed quite puzzling to some. Particularly, when at that time, when the warning went out, French Jacobite Freemasonry was at the peak of its development, and the Jacobite leaders were, after all, had either been born Catholic or become converts.

The Papal Bull, which gave a cosmetic exterior appearance to exclude Catholics from Freemasonry, certainly had a minimal effect in dissuading French Catholics from joining. On the contrary, after the promulgation of the Bull, some of the most illustrious names in France became involved. Even the king seems to have been on the verge of joining a lodge. Indeed, it was precisely in the Roman sphere of influence that Freemasonry, during the next half century, was to spread most vigorously and to assume some of its wilder, more exotic and extravagant permutations. It seemed to be patronized more enthusiastically by Catholic potentates — Francois of Austria, for example — then by anyone else. And was to prove most influential precisely within such bastions of Roman authority as Italy and Spain. Actually, by casting Freemasonry as a 'villain', Rome in effect turned it into a refuge and rallying point for her own adversaries.[26] To perfection, the "grand delusion" was working wonderfully. Jubilant Protestants took the bait, as they rushed in to offer their services in opposition to Rome. But true to the scheme, they had become only the 'base' of a pyramidal structure. At the capstone apex of power, Protestants were being secretly guided towards a more hidden agenda — and by the very ones they were claiming a victory over.

FREEMASONRY'S ENCYCLOPEDISTS JESUIT CONNECTION

Ignatius Loyola himself had often pointed out that religion needed intelligent understanding for its support. In all the great struggles of the Jesuit Order, the defense of intelligence as a "valuable aid to faith" had always been in the forefront. So as intellectuals and scholars of the "Enlightment", is it surprising when Freemasonry's Encyclopedists, a group of Masons in France, begin to publish their Encyclopedia as a means to spread knowledge? Or that the editor, Denis Diderot, of the Encyclopedia's first volume was Jesuit educated? And of those who collaborated with him, Voltaire, Montesquieu, d'Holbach, and d'Alembert, that Voltaire and Montesquieu were also Jesuit educated? Of course, when they first tried to bring the Encyclopedia out in 1751, it was banned by the Catholic Church, placed on the index of forbidden books, and copies were burned wherever possible. Jesuit Berthier, in his Journal de Trevoux, a monthly review of the arts and sciences, though he sharply condemned it, he also extended an olive branch to Diderot. Berthier stressed his admiration for Descartes, Gassendi, Newton, and Leibniz as "enemies of ignorance, heresy, and enthusiasm" and hinted at common interest: a shared belief in the perfectibility of human nature and in the importance of keeping abreast of the whole range of contemporary scholarship.[27]

This is just a sample of Roman Catholic "Double Face" and the Jesuit connection within the Enlightment movement, as it was called in France at that time. To bring it just a bit closer to home, Voltaire, even though he was known to be affiliated with other lodges, shortly before his death, officially became a Freemason, being introduced into the fraternity of the French Lodge of the Nine Sisters by its Grand Master, Benjamin Franklin. This lodge known as the "most mystical and esoteric of the French Lodges", also described as "a university of world political philosophy", was then, the main link between the secret societies of Europe and America. Among other distinguished members of the Nine Sisters Lodge were Helvetius, Thomas Jefferson, Franz Anton Mesmer, (from where we get the word mesmerize) John Paul Jones, who was first initiated in Scotland in 1770, and Cagliostro, who is reported to have prophesied that a New Atlantis would be rising in America.[28]

Voltaire, his whole life through, maintained friendly relations with his former Jesuit teachers, especially with Jesuit Poree. Once, when staying as a guest at the castle of ex-King Stanislaus of Poland, he associated in the most cordial manner with the Jesuits in the king's entourage. One of them, Jesuit Adam, he kept with him for thirteen years because he was an adaptable person and a good chess-player. On his death-bed, Voltaire sent for Jesuit Gaultier, and declared politely: "If you like, we'll get the little affair over at once". He made confession, and wrote a last testament: in it he said that he wished to die in the Catholic faith in which he was born, trusting that God in His mercy would forgive him his sins[29]... Very moving — but isn't it a little curious, that after the work is done, the prodigal son always comes home. And is it a coincidence, that Jesuit embraces always seem to be occurring in the shadows, even where officially, the two parties are said to be avowed enemies? This may arouse a slight trace of suspicion in some, but before judging too hastily, let's follow another set of interesting events that are unfolding during this same time.

THE JESUIT SUPPRESSION PLOY

The Bourbons were a French royal family, a branch of the Capet family, who held the throne of France between the years 1589 and 1848. They also established royal dynasties in Spain and Italy, who occupied the thrones of Portugal, Naples, and Sicily. The "family" had made the 'Compact', as it was called: an agreement between them to act in unison on matters that affected them all. The fulcrum of world wealth, power, and culture lay in those areas dominated by "the family of the brothers Bourbon". Now for some very good reason, the Society of Jesus affected them all; and adversely. They had to get rid of the Jesuits. Out of fear of being excluded from royal marriage partners, the Habsburg throne of Austria went along with the Bourbons.

The official records that describe the suppression of the Jesuits, takes you through myriad complexities, accusations, reasons and excuses, some almost silly, to give support for the deportation of the Jesuits from each of the acting Catholic nations. Certainly, the violent turmoil and intrigues that never failed to surround the Jesuits wherever they set up camp, was a two hundred year history against them, that spoke for itself. But this had always been looked upon and approved in Catholic circles as a means to justify the restoration of the Church triumphant. The Jesuits never-the-less, in their rise to power, had made many bitter enemies within the Church hierarchy itself. They flaunted their aristocratic and intellectual superiority, boasting to be the Pope's elite, and with disdain, "looked with something approaching contempt on all other Orders". The movement and onslaught that was to bring the Jesuits down, found ready helpers among these other Orders and 'Jansenist' prelates in Rome. But the frontline attackers were the members of the royal Bourbon family — and all were Roman Catholic.

The popular view teaches us that it was because of Jesuit agitation and their audacity that brought such harsh measures against them by the Bourbon kings. But upon closer examination, we find a formal plot being hatched whose conspirators were of another group; ardent members of the Enlightment and Catholic Freemasonic lodges, who were prominent members of the Establishment in its political, financial, literary, and social circles, as well. Whether they gathered in the Paris Lodge called "the Nine Sisters" or the Madrid Lodge called "Crossed Swords" or at state dinners or financial meetings, all were of one mind as "Brothers of the Pyramid". In those days, the most powerful statesmen necessarily belonged to the Lodge; some, who were the chief advisers to the Bourbon princes. The Marquis de Pombal, was royal adviser in Portugal; the Count de Aranda, occupied the same position in Spain; Minister de Tillot and the Duc de Choiseul in France; Prince von Kaunitz and Gerard von Swieten at the Habsburg court of Maria Theresa of Austria. These names were and still are held in honor on Masonic membership lists. Each one of these men held a position of trust and confidentiality in government, and each was a devout Roman Catholic — yet they were being guided by a hidden and even higher Jesuit authority that had secretly vowed the death of the Society of Jesus — or to outwardly appear so. But why?

Do not lose sight, that this is the conspiracy of all conspiracies; where the most calculated strategy had to be devised to guarantee, unquestionably, not to fail in the final thrust for complete world control. In the Master Plan, it became quite obvious that if Rome was ever going to emerge as the authority over a cosmopolitan citizenship, she had to eliminate the kings and nobles, who with their 'divine right' blood lines, were constantly challenging her own divine right to rule 'absolute'. Protestantism had spearheaded and implanted in the souls of men the consciousness to be free. Not even the severest of force could now alter their liberated minds. If hardliner Romanist could not grasp this stark reality, then they would have to be purged — but Rome had to prevail! To do so, she had to temporarily appear to be going with the liberal flow.

A conspiracy, to perform effectively, can never reveal itself or its motives; and if visible at all, will only appear in some other name. But the most effective tactic for confusion, is to appear opposing one's ownself. As masters of intrigue, never underestimate the scheming mind of a Jesuit. To sacrifice the Jesuit Order by a directive given by a hidden hierarchy of Jesuits, sounds almost like lunacy, but fits their character tailor made. The rationale was: if a concerted effort to rid the Society of Jesus from the public scene could be accomplished, it would also eliminate the most fierce opposition to the "Enlightment" movement. And if in the process, European monarchs could be employed as instruments to justifiably crush them, it would then serve a double purpose. Not only would it subdue the surviving hardliner Jesuits into being receptive to the Enlightment PLAN, but the bitter hatred backlash generated toward the monarchs because of their Order's suppression, would be used as a later tool for sweeping the monarchical system of governments away too. Time has clearly proved that this is exactly what happened; that the Jesuit Order was dismantled, nation by nation, and then finally dissolved in 1773 by a signed decree by Pope Clement XIV. Yet, the official version raises a few questions.

GRAND DESIGN LAUNCHED

The destruction of the Jesuit Order in 1773, was the first step in a series of events that was to launch Rome's calculated "Grand Design". Following the Jesuit suppression, three years later, in 1776, the Illuminati organization was founded by Jesuit Adam Weishaupt, declaring to the world its intentions for a "Novus Ordo Seclorum" or New Order of the Ages. It was no coincidence, that the very same year, 1776, American English colonies declared their independence from England — that mighty fortress and nation sworn to the preservation of Protestantism, but pictured to the colonists as a vicious life bleeding 'tax' tyrant. The French Revolution erupted in 1789, with their king and queen being guillotined. Shortly after, in 1798, Napoleon's French General Berthier, captured Rome and took Pope Pius VI prisoner. In only twenty-five years, the world stood in awe as it watched the most radical social changes taking place. Yet, what the world had witnessed, was not quite what it seemed to appear.

All these events, which have been held so dear to the hearts of freedom loving people; that so graphically and dramatically changed the hopeless lifestyle of oppressed common man; that took away Rome's dictators and ushered in constitutional forms of government by the people — as shocking as it may seem to believe, was actually Rome's hidden agenda to implement her long range strategy to grapple with the movement that was indelibly impressing man of his unalienable rights. — By secretly securing control of the Protestant movement, and by an overwhelming display of events that would virtually convince the Protestant world that its victory over Romanism was sure, would also provide the right climate for complacency and lethargy to set in. Rome then, in its own good time, could do its work of undermining, setting the stage to annihilate Protestantism forever.

PORTUGAL BEGINS JESUIT EXPULSION

The King of Portugal, Joseph I, was having an affair with the young Marchioness of Tavora, whose husband appropriately and vehemently disapproved. Taking the matter into his own hands, the husband of the lady lay in wait for the king on one of his journeys to rendezvous with Tavora's wife; in another of his nocturnal adventures. Tavora, meaning only to discourage the king's amour for his wife with a few pistol shots, slightly wounded Joseph I in the arm, who in a panic, fled to the castle. The incident, as it was purposely distorted out of proportion however, provided excellent ammunition and the perfect tool for launching the "Brotherhood's" program against the Jesuits.

The violent action of the young nobleman, who had dared to protest in so decisive a manner against the king's affair with his wife, was such an astonishing and unusual thing that no one believed that the marquis had come to it on his own initiative. Who had ever heard of the husband of a king's mistress making difficulties or resorting to force? Malignant seditionaries must have been at work, inciting the marquis to such behavior; which exceeded all the bounds of etiquette! But who could have contrived such atrocious wickedness, if not the Jesuits — crafty, audacious, and capable of any baseness? This was the picture that was painted for King Joseph I by the aspiring Portuguese prime minister, Marquis of Pombal and chief advisor to the king. "Brother" Pombal well knew if it was possible to fill King Joseph with feelings of fear for the high nobility and convince him that the Jesuits were seeking his life, then the king would not rest until every member of the Society of Jesus was safely imprisoned or expelled by force from the land.

So great was King Joseph's indignation, according to Pombal's assertions, that the Jesuits should have so treasonally counselled the husband of the beautiful marchioness to interfere with the pleasures of an anointed ruler, that he eagerly assented for Pombal to immediately have the whole Tavora family and the old Duke of Aveiro imprisoned. At the same time, Pombal gave orders to have the Jesuits' houses surrounded by soldiers, and the three Jesuits, Malagrida, Mattos, and Alexandre, taken prisoner as accomplices in the plot of high treason against the king. This indictment was based solely on the circumstances that the Jesuits had been the friends and confessors of the Tavara and Aveiro families. The old, reputedly fanatical Jesuit Malagrida, had produced a number of mystical writings and exercises which offered good evidence for a trial by the Inquisition. In their exquisite 'skill' in discovering heresy, he was pronounced guilty and burned at the stake.

Moreover, the indignant king hastened to sign a decree by which the Jesuits were denounced as "traitors, rebels, and enemies to the realm", and banished forever from Portugal; this entailed the advantage that the crown could confiscate all the goods, revenues, and lands of the Order. The prime minister saw to it that this edict was carried out at once, with the greatest determination and brutality, not only in Portugal itself, but also in the Portuguese colonies of South America as well. In order to justify his measures, Pombal deluged the whole of Europe with a flood of anti-Jesuit manifestoes and propaganda campaign publications. Thus starting in 1759 to 1761, according to the decree, all the Jesuits in Portuguese territory, over two thousand of them, were arrested, transported by royal navy ships, and deposited on the shores of the papal states in Italy.

FRANCE FOLLOWS

The excesses to which these 'anointed' sovereigns carried their sexual pleasures, and the scandals they caused, can be aptly seen in the life of French King Louis XIV. Even though married, there were the affairs with the two nieces of his Minister of State, Cardinal Mazarin, then with the beautiful Mademoiselle de la Valliere, and finally with the witty and amusing Marquise de Montespan. The spectacle of a married king, wrote the Duc de Saint-Simon, who "had two mistresses at the same time, and travelled about with both of them" created great scandal: "The ladies sat in the queen's carriage and the people streamed by in crowds to see the 'three queens'."

His great-grandson, Louis XV, must have inherited some of his great-grandfather's sexual irregularities in craving his numerous mistresses; for he once declared to his Minister Choiseul, it was his conviction that, as "the Lord's anointed", he could very well indulge in such intercourse without going to hell for it. However, his Jesuit confessors thought otherwise, even though their own record was marred quite sordidly itself. But King Louis XV's last amusement, the Marquise de Pompadour, had so intensely aroused a struggle between them and the court Jesuits, that the Jesuits had refused both her and the King the communion sacrament. So distressed was Madame de Pompadour, that in order to satisfy the Jesuit's demand on questions of morals and to be able to receive the sacrament, when it was prescribed to rebuild her stairs leading to her apartments, so that the king could not come to see her unseen, she faithfully followed that and all other instructions; creating a great sensation in court and in the whole town. But to no avail. The Jesuits wanted her entirely absent from the court. Finally giving up the idea of reconciliation with the Jesuits, she applied to a secular priest who took it upon himself to give her communion without further conditions.

The Jesuits had neglected a really unique opportunity of securing for their Order, the protection of the all powerful "favorite". Cardinal de Bernis declared, some years later, that the suppression of the Society of Jesus in France was due mainly to the refusal of Jesuit de Sacy to grant absolution to Madame de Pompadour. This is truth, but partly so; for the Jesuits in France certainly were not without their own problems. The scandalous and notorious case of Jesuit Jean-Baptiste Girard accused of debauching the young maiden penitent, Catherine Cadiere, daughter of a merchant, Joseph Cadiere, was after a web of Jesuit deceit, acquitted in 1731. After a sensational trial receiving heavy publicity, it became necessary to have a large military force brought in so as to convey him in safety through the howling crowd. But the immediate pretext for a serious attack for expelling the Jesuit Order from France, did not come from sexual abuses, but financial.

The French officials and businessmen had often complained that the Jesuit's trading enterprises seemed to take a higher priority than their spiritual ones; and had the statistical evidence to prove it. The efficiency and volume of Jesuit commerce is phenomenal, reported the manger of the East Indies Trading Company in 1697, and that "it is an established fact that next to the Dutch, the Jesuits carry on the greatest and most successful trade in the East Indies". Saint-Simon, in his memoirs, relates that "when a fleet from the Indies was unloading at Cadiz, eight large cases came to hand labelled 'Chocolate for the Father-General of the Society of Jesus'. The cases were so exceedingly heavy as to cause curiosity about their contents. They proved to be large balls of chocolate... A ball was split open and gold was found inside. The Jesuits were informed, but these cunning politicians were very careful not to claim this valuable 'chocolate'. They preferred losing it to confessing". — The opponents of the Jesuit Order in France had waited long for just the right moment to occur so as to bring open scandal and the death warrant upon them. What had been possible to achieve in little Portugal in expelling the Jesuits, surely they must be capable of accomplishing in France as well. The sensational law-suit of Jesuit LaValette, met all the requirements perfectly.

Tycoon-missionary, Jesuit Antoine LaValette, was Superior of the Jesuit mission on the island of Martinique in the Caribbean; who had been described as "the most able man in business that the world has beheld for many ages". Developing sugar, coffee, and indigo plantations and shipping the produce to Europe, he borrowed heavily, utilizing all means of commercial credit to expand the business, despite warnings from Rome. Thanks to the activities of English privateers in 1755, only one of about twenty cargoes got through. Also, during the Seven Years War, 1756-1763, the sea lanes were virtually closed. These created a desperate situation where Jesuit LaValette could not make good his debts. A large trading house in Marseilles France went bankrupt and others were hard hit. Creditors held that the French Jesuits as a body were responsible for the debts.

The French Provincial Superior and the Jesuit General, Lorenzo Ricci, refused to pay LaValette's debts, claiming that his commercial undertakings had violated the rules of the Order, and that the Society of Jesus was not liable for his debts. That tactic, was mistake number one. Instead of meeting the bills and avoiding any further unwelcome attention, the Order, in the absurd belief that the Paris Parlement would be more likely to accord them justice, appealed to the Parlement. This was their second grave error; a foolish and fatal move by which the Jesuit Order was delivered into the hands of their sworn enemies. For the Parlement not only ruled against the Society in the LaValette case, but the trial revived the whole of France with the spirit of the Jansenists and Gallicism; as people eagerly disputed anew questions of Jesuit lax morality and remembered again the old scandal of Jesuit Girard.

The Parlement decreed a public burning of books by well known Jesuit authors, as being subversive of public morality, banned further recruiting to the Society, and ordered all their colleges, schools, houses, and churches closed. On 6 August 1762, the Parlement decided that the Society, being incompatible with the welfare of the State, should be at once suppressed, and its members expelled from the country. Yet, the decisions of the Parlements had no legal effect without the consent of King Louis XV, who was having some difficulties about getting rid of the Jesuits. However, "Brother" Choiseul, advised the king that the whole people and the Parlement were utterly embittered against the Jesuits, and that there was danger of a general revolt if he did not yield to the pressure of the nation. But it was beautiful Madame de Pompadour, the king's mistress, who remembering her humiliation by the Jesuits, that had the final word in persuading the king to expel the Jesuits. His edict that affected more than three thousand French Jesuits went into effect November 1764, and in company with his fellow Bourbon monarchs in Naples and Parma, Louis XV also requested the Pope to suppress the Jesuit Society altogether.

SPAIN JOINS OTHERS

Now it was Spain's turn for Jesuit expulsion, and the attack did not come either from sexual or financial charges, but instead, and perhaps a little amusingly — a 'mutiny over hats'. King Charles of Spain was an autocrat of the most domineering kind, who believed in the absolute sovereignty of the monarch as his 'divine right', and it was at least his ambition, to always decide everything for himself. In the opinion of the King, the people of his realm had neither to consider nor complain, but simply to obey. King Charles III's courtiers, early recognized that he who wished to obtain the king's support for a measure, had merely to indicate to him that this or that circumstance would endanger his absolute sovereignty. It became clear that the Jesuit Order was the main obstacle in the way of a truly absolute monarchy, since the Jesuits owed greater obedience to their General in Rome than the sovereign of the country.

King Charles III regarded himself as something of a reformer, who looked on his subjects as children and believed himself possessed of a duty to correct them in the most absurd and petty details of their lives. It was brought to the king's attention, that more and more frequently it was to be seen in Madrid, people wearing hats with unusually wide turned-up brims and full cloaks. Could this be a sign of an increasing spirit of rebellion? At the least, the sombrero hats which the people of Madrid wore, were considered too broad in the brim and certainly not such as would be found among progressive people like the French. So Charles III decided to publish a stern decree, in which the wearing of wide hats and cloaks was for all time most strictly forbidden. The people of Madrid thought differently, and were not prepared to give up their broad turned-up hats at any price; but felt deeply injured and deprived of their rights.

A dark mass of people, composed of thousands of wide, turned-up hats, literally swirled and swept through the streets in protest; like a disastrous tempest, they swarmed round the royal palace. The Walloon Guards were called out, who fired on the mob, killing a number of people. Instead of dispersing them, like a flooding river tearing down every obstacle, the stream poured into the broad square that stood before the king's palace. Charles III was mortally afraid, when, staring down from his balcony, he saw before him this "mutiny of the hats". He made a speech expressing his willingness to repeal the order he had issued; but in spite of this, the crowd would not give way. Only when the Jesuit priests hurried up, mingled with the demonstrators and spoke to them, and persuading the Ministers to grant all the people's demands, did the people, cheering the Jesuits who fought a battle for the people's rights and won, scattered just as suddenly as they had appeared. Thanks to the Jesuits, quiet once more reigned in Madrid.

The speed with which the Jesuits had succeeded in pacifying the malcontents aroused strong suspicion in the king and his ministers. Had not the king seen with his own eyes how the Jesuits had quieted the insurgents simply by reasonably talking to them? How could he account for this, except that the Jesuits had actually plotted the whole uproar to begin with? It wasn't so difficult to persuade the king that it wasn't so much that the Jesuits had quieted the riot, but more, that it was they who had fomented it. With Charles' mind effectually poisoned, "Brother" Aranda and his friends produced a collection of fantastic documents purporting to convict the Jesuits of almost every kind of treachery. In January 1767, when the ground was felt to have been sufficiently prepared, it was laid before Charles a plan for the expulsion of the Jesuits from all the Spanish dominions. In one single night, between April 2 and April 3 of 1767, all houses, colleges, residences, and churches belonging to the Jesuits throughout Spain and the Spanish dominions in America were invaded by royal Spanish troops. About six thousand Jesuits were arrested, packed like herrings into the holds of Spanish men-of-war, and transported to the papal states in Italy, where they were unceremoniously dumped on the shores whether alive, dying, or already dead. Shortly afterwards, the Bourbon kingdoms of Naples and Parma followed suit, and still later, Austria. It only remained now to have the Jesuit Society completely liquidated by the papacy.

COMPLETE JESUIT EXTIRPATION SHAM

The PLAN called for more than just expelling the Jesuits out of the countries; it demanded the complete extirpation of the Jesuit Order. "Brother" Choiseul wrote to "Brother" Pombal; "Brother" de Tillot reported to "Brother" Kaunitz; "Brother" Aranda communicated with "Brother" Van Swieten: as the Enlightment "Brothers" campaigned in close alliance with each other, urging and counseling the monarchs to pressure the pope relentlessly so as to get the job done and finish the Jesuits off. When Pope Clement XIV repeatedly postponed the fulfillment of his promise to suppress the Jesuit Society, the Bourbon kings threatened to remove their countries from the Roman Catholic Church altogether and establish a Church Constitution on the Anglican model. In panic, the Pope then surrendered to their blackmail, and on July 1773. issued a papal document that completely suppressed the Society of Jesus. — At least, this is the picture painted for the general public...Yet, in contrast to the dramatic suppression of the Jesuit Order, where even numerous Jesuits lost their lives in the ordeal, there was also subtle plans being laid for the future restoration of the Order.

In the work of Giulio Cordara, the Society's official historian, he considered that the Jesuit General Ricci, throughout the whole political onslaught had been too yielding. Could his behavior been caused by his preknowledge of the PLAN for the Order's dissolution and later restoration? Also, the formula of Pope Clement XIV's suppression of the Jesuit Order appeared as a 'brief' rather than a bull, in that it required only two signatories compared to twenty, and could be kept secret until the moment of execution — 16 August. It was also argued that the use of a brief, which carried less authoritative weight, signified that the Pope's hand had been forced and that the sentence could be more easily revoked. It's a historical fact, that even though towards the middle of the eighteenth century the Catholic powers, whose trustiest agents the Jesuits had once been, had joined forces against the Order, and although the pope himself had decreed that his "light cavalry" should be disbanded, the Society of Jesus in spite of all the royal edicts and papal briefs, did not for one moment cease to exist. Indeed, the Society of Jesus Order was fully restored in 1814, although with a few noticeable social changes. But of course, "social change" was the real object of the game.

The one thing that seemed secure of survival in the middle of the eighteenth century was the monarchical system of governments. To the exoteric, or those not initiated into the "Brotherhood", it was made to appear that the Jesuits could go. Even the papacy might well go. The Pope himself thought that he could only hope to survive by appeasing the monarchies. Yet before less than a quarter of a century had passed the head of the French king had fallen. All the monarchs who had persecuted the Jesuits had lost their thrones. In fact, by the year 1830, the Bourbon family was overthrown, those staunch upholders of the "theory of divine right", and in their place was put a "bourgeois king", who occupied the throne by the will of the people. The papacy survived and regained in the so called persecution, the authority that it had lost by appeasement, and in forty years the Society of Jesus which the monarchs thought that they had destroyed forever, had risen again and once more taken up its place in the Catholic world. And so the first phase of the "Grand Design" unfolded before the eyes of a dazzled world, but what was to follow, was to be no less spectacular.

CATHOLIC FREEMASONRY'S TECHNIQUES

As the official voice of the Jesuit Order was being temporarily silenced, "modified" Jesuit Catholic Freemasonry was jockeying itself into a position that would play a world political role that the 'visible' Jesuit Order could never do. The first order of business was to infiltrate genuine Protestant Freemasonry at its source — the Grand Lodge of England. When the Grand Lodge of England wanted to establish a legitimate or 'regular' lodge elsewhere in the world — in order to become 'regular' or 'regularized', a lodge had to be 'warranted' — it had to issue a charter, that is, from a superior governing body, a Grand Lodge or, so to speak, mother lodge. Thus, for example, the Grand Lodge of England would issue warrants to its own offshoots, or new lodges, whether in England, Ireland, Germany, or the American colonies; so as to retain its purity.

However, "maverick" Grand Lodges also began to crop up, spawning their own lodges and claiming their own authenticity. It was these maverick lodges that were Jesuit Catholic influenced and offered the 'higher degrees' that contended with the Grand Lodge of England, and required its members to be obedient to "Unknown Superiors". It established itself in the colonies of Virginia, Maryland, Massachusetts, Pennsylvania, New York, Georgia, and South Carolina and profoundly affected and influenced all the American founding fathers. The secret agenda of Rome's Jesuits was to converge their "modified" Freemasonry with England's Protestant Freemasonry. Then masquerading it as Protestant, it became a vehicle to deceive Protestants, and as hidden "Unknown Superiors", they would guide Freemasonry to bring to fruition their ultimate goal and "Grand Design" — rulers of a cosmopolitan citizenship — the 'new order of the ages'.

An example of the technique employed to speed up their PLAN can be seen by reading a quote from the Catholic Encyclopedia, Volume IX, under the subject, Masonry, page 775...

> In 1751 a rival Grand Lodge of England

> "according to the Old Institutions" was established, and through the activity of its Grand Secretary, Lawrence Dermott, soon surpassed the Grand Lodge of 1717. The members of this Grand Lodge are known by the designation of "Ancient Masons". They are also called "York Masons" with reference, not to the ephemeral Grand Lodge of all England in York, mentioned in 1726 and revived in 1761, but to the pretended first Grand Lodge of England assembled in 926 at York. They finally obtained control, the United Grand Lodge of England adopting in 1813 their ritualistic forms... After 1758, especially during the War of Independence, 1773-83, most of the lodges passed over to the "Ancients". The union of the two systems in England (1813) was followed by a similar union in America.

It was this "maverick" lodge that erected on the first three degrees of England's Grand Lodge, somewhere between 1740 and 1743, the degree of the 'Royal Arch' and the first of the series of upper degrees now known as the Scottish Rite or as the Ancient and Accepted Rite. It was this controversy, centering around the Royal Arch degree, that about the middle of the eighteenth century split Masonry into opposing camps of Ancients and Moderns; the Ancients declaring that the Royal Arch degree was "the Root, Heart, and Marrow of Freemasonry", the Moderns rejecting it. Only in 1813 was it officially received into English Freemasonry. But precisely when the Jesuits were intriguing to introduce the Royal Arch degree in English Masonry, they are also said to have been engaged in elaborating the "Scottish Rite". To press forward their PLAN in severing the ties of the American colonies with England, a similar "maverick" lodge was transplanted in Boston Massachusetts; the soil from which the American Revolution was to spring.

CATHOLIC FREEMASONRY'S HAND IN AMERICAN REVOLUTION

Freemasonry had begun in Massachusetts in 1733, establishing its own Provincial Grand Lodge, named St. John's;

by acting on the authority from the Grand Lodge of England, and which subsequently, St. John's was to warrant more than forty lodges under its own umbrella. In 1743, Grand Lodge of England named Thomas Oxnard, provincial Grand Master of North America, making in effect, Boston, the Freemasonic capital of Britain's transatlantic colonies. But in 1752, (compare with the date 1751, when the "rival" Grand Lodge of England sprung up) an 'irregular' lodge, without an official warrant was found to be operating in Boston. When the members of St. John's complained, the 'irregular' lodge duly applied for a warrant of its own — not from the Grand Lodge of England, however, but from the Grand Lodge of Scotland, which offered 'higher degrees'. The irregular lodge was then, in 1756, warranted under the name of St. Andrew's, which soon began to warrant new lodges of its own and claim for itself, therefore, the status of a Provincial Grand Lodge — under the authority of Grand Lodge of Scotland.[30]

Thus there were two rival Provincial Grand Lodges in Boston: St. John's, under the aegis of the Grand Lodge of England, and St. Andrew's, under the aegis of the Grand Lodge of Scotland. St. Andrew's continued to gain recruits — and had among its members, names like John Hancock and Paul Revere. On 28 August 1769, it conferred, for the first time anywhere in the world, a new Freemasonic degree specifically called the Knights Templar Degree. But that was not its only claim to distinction. The lodge of St. Andrew's was in active collusion with a number of other politically oriented secret societies and quasi-Masonic clandestine fraternities dedicated to opposing British fiscal legislation, such as the 'Long Room Club' (which included St. Andrew's Grand Master, Joseph Warren) the 'Committee of Correspondence' (which included Warren and Paul Revere, that synchronized local opposition with opposition in other American cities, such as Philadelphia and New York) and the 'North End Caucus' (which included a good many Freemasonic brethren, including Warren).

Another, even more militant organization, was the 'Sons of Liberty', and its inner nucleus, the so called 'Loyal Nine', who advocated violence and had been fomenting riots, demonstrations and other forms of civil disobedience since 1765. By 1773, the St. Andrew's lodge had assumed a position in the vanguard of what were now rapidly escalating events assuming increasingly ominous proportions. Membership of St. Andrew's overlapped these other clandestine organizations. The American historical outcome of this conspiracy against Protestant England, was the Boston 'Tea Party' that effectively marked the beginning of the American War for Independence.[31]

Nothing tends to give that certain swelling in the chest, than the pride felt to be an American. This is that unique nation of fabulous opportunities, that guarantees its citizens the 'right' to be free and freedom to worship as you choose; mandated in the very articles of its constitution — at least this is the way it was meant to be. Times are changing now and there seems to be a different trend in motion. The North American continent, where England was successfully developing her Protestant colonies became Rome's number one grave concern. But let's go back in time just a bit, to right after the Jesuit Order was founded and take a look at Germany, another area where Rome gave her undivided attention.

Germany, like England, was firmly rooted in Protestantism. Non-compliance always enraged Rome's ego. When violence and bloodshed proved inadequate to successfully alter and persuade Protestant minds, then a more subtle tactic was employed. Coming out of Germany, and posing and deceiving the world to be also Protestant, those top and inner circle of Jesuits created the Bavarian Illuminati Order. The "Illuminati" then became a force to unite French and German Freemasonry for the specific purpose of revolution and to serve as a cover for their "Grand Design" after the Jesuit Order had been temporarily dissolved. It is behind the Illuminati cover that they spawned the "Novus Ordo Seclorum" or 'New Order of the Ages' concept. Midst great excitement and exhilarating fan fare of a coming much needed 'change', the New Order of the Ages emerged as a reality when it 'naturally' gave birth to the American and French Revolutions' — Twins of Jesuitical liberty 'expendiency'.

JESUITS COME TO GERMANY

When Germany was catapulted upon Europe's religious center-stage by Martin Luther's firm conviction and obedience to God's Holy Scriptures, and his unwavering stand for its truths; when the German princes, having also been convinced of Scriptural truth, refused to turn Martin Luther over to Rome to be burned — Germany, being the nation where the very word PRO-TEST-ANT originated, to appropriately define her reformational struggles against Roman Catholic corruptions — Germany, then became the focus and target of Rome's rage and vengeance; hated almost as much as England herself. When the first members of the Society of Jesus appeared in Germany, immediately following the founding of their Order in 1540, it seemed as if the Reformation was about to be completely victorious. Indeed, nine-tenths of the population had already gone over to Protestantism. Even in Rome the full succession of Germany from the Catholic Church was expected at any moment — however, Jesuits like Peter Canisius, Peter Faber, Salmeron, Claude Lejay, Bobadilla, and others first sent into Germany were soon to change all of that.

The most important factor in the recatholicizing of Germany was the educational activity of the Jesuits. Wherever the Jesuits were able to effect a permanent settlement, they made it their chief concern to establish schools. They succeeded in rapid succession the founding of colleges in all the more important towns of the German Empire. First in Cologne, and soon afterwards in Vienna, Praque, Dillingen, Mainz, Speyer, Wurzburg, Fulda, Munster, Graz, Innsbruck, Augsburg, Munich, Ingolstadt, and Frieburg. The Jesuits realized too that Catholicism's struggle with Protestantism was also a fight of the printing press, and that the victory would fall to the party which could create an effective literature of propaganda in the German language. For as Jesuit Canisius once wrote, a writer was accounted of more worth than ten professors and recommended the establishment of a special Jesuit college for writers. They then worked to secure benefits and privileges, for which they brought into play their political influence with the rulers of the land.

As the Counter-Reformation progressed throughout Germany, battle lines were drawn as Germany became divided into being Catholic in the south and Protestant in the north. It is in the south east of Germany, in the city of Ingolstadt of Bavaria, that special attention is drawn for the Jesuits vigorious activity in their role to recapture Germany for Catholicism. The

1910 Catholic Encyclopedia, volume eight, page eight, states "that Ingolstadt, during the Counter-Reformation, did more than any other university for the defense of the Catholic Faith, and was for the Church in Southern Germany what Wittenberg was for Protestantism in the north". Apart from the Catholic university, of which Jesuit Peter Canisius had served as rector, there was also a Jesuit college and a seminary (founded in 1578), which made Ingolstadt the prototype of the "Jesuit city".

These colleges turned out Jesuit missionaries, men, who when combating German Protestantism, adapted themselves, true to their principles, to meet and neutralize each given situation. If Protestantism was to be stopped in Germany, where it was overwhelmingly Lutheran, then much discretion had to be used to first win their confidence with an appearance of mildness and friendly persuasion. They began their campaign with the words, "We must begin with what brings hearts nearer to one another, not with things that lead to strife"! After a century of friendliness, exhortations, and instructions in catechism had served their purposes, these peace-loving fathers turned over a whole new leaf. Bringing out their "weapons of abuse", they employed them freely. At the courts of princes, they influenced the course of action that brought on the Thirty Years' War that all but annihilated Germany. It seems that when in the minority the policy of Rome is to be gentle as a lamb, when in equality to be clever as a fox, but when in the majority she becomes as ferocious as a tiger.

JESUITS DURING THIRTY YEARS' WAR

It was especially Jesuit William Lamormaini, who taking over the office of confessor to Emperor Ferdinand II for almost the whole duration of the Thirty Years' War, that attained to such overwhelming power; who gained for the Jesuits the favor and heart of the Emperor. They controlled most everything. Even the most prominent ministers of state were domineered over by them to carry out their wills. The influence of the Jesuits reached their zenith while Lamormaini was confessor to the emperor. Jesuit Lamormaini's dwelling became a state chancellery, that took every opportunity to suppress Protestantism in the empire and make the peace of Protestants intolerable. This is the true essence of Rome's Counter-

Reformation — to undo all that Protestantism has done for the human rights of man.

Every history of the Thirty Years' War tells the same tragic story — of starvation and disease and the utter destruction and desolation of Germany from the aftermath of that war. Even after the ardent Catholic German Habsburg Emperor Ferdinand II and his imperial army, that was reinforced by Spanish forces, led by Cardinal Infante Ferdinand, brother of the Habsburg Spanish king, Philip IV, had won for Catholicism on 6 September 1634, the decisive victory at Nordlingen against the Protestant German-Swedish army — after sixteen ravaged war torn years, Germany still was not given the compassion to see peace. That victory, adding to the growing strength of Habsburg power, rallied another Catholic cardinal who was obsessed for power.

The French Cardinal Richelieu, statesman and chief minister to King Louis XIII of France, entered the war, siding with the Protestants in opposing Emperor Ferdinand II and Spain. At Germany's expense, for another grueling ruthless fourteen years the war continued. Finally on 24 October 1648, the treaty of Westphalia was signed, putting an end to 30 years of German suffering, and France being victorious in breaking the Habsburg territorial ring that surrounded her. Whether political or religious, it was an overwhelming Catholic victory. And even though Cardinal Richelieu, in the interest of France, could give handsome subsidies to Protestant princes in Germany, to encourage unruly Protestants, rather than they being loyal subjects of the Emperor — yet on the other hand, if French interests were not at stake, a Catholic policy was pursued — he was willing to see Imperial lands ceded to Protestant princes, but insisted on inserting a clause in the treaty that would guarantee protection for any Jesuit who might be found there. Thus Germany, and especially south Germany, became directly influenced by France, and of course, the Jesuits.

Certain historical facts when taken notice of, even to the most casual researcher, must bring into proper perspective the enormous influence and participation that the Jesuits had before, during, and after the Thirty Years' War, and the role their schools in Southern Germany played, especially in the city of Ingolstadt. First of all, Bavarian Duke Maximilian and Emperor Ferdinand II himself were graduates of the Jesuit college at Ingolstadt. What greater recommendation could any institution be given than to have the Imperial Emperor sitting at its feet of learning? Through this royal recognition alone, the Jesuits occupied influential positions over the Imperial house which also influenced the more prominent Catholic generals, of whom the greatest of these, Count Tilly and Wallenstein were both educated by the Jesuits. Also during the Thirty Years' War, chaplains had become part of the standard equipment of every regiment. Consequently, it was not unusual for generals in making up their requisitions, to request as many as sixty Jesuit chaplains for a single campaign.[32] Certainly, from the Imperial top to the lowliest soldier, the pressure of Jesuit influence was constantly being felt.

SOUTHERN GERMANY BECOMES JESUIT STRONGHOLD

Consider this: Jesuits could boast by the 1580's, that twenty colleges, in a little over forty years, had been founded in the Society's three German provinces. By the 1620s, the Salzburg University, run by the Benedictines, was the only Catholic university in the German Empire not founded or partly maintained by the Society.[33] Just in the German state of Bavaria alone, you could count six Jesuit colleges clustered together within less than a one hundred mile radius of each other. Bavaria was bristling with Jesuits. And as mentioned before, the Bavarian city of Ingolstadt was called "Jesuit city". It could also be said about the Bavarian city of Munich, that it was well on the way to becoming "a German Rome".

The Jesuits and the Church of Rome entered the Counter-Reformation with a stern and unbending policy, which aimed at the universal monarchy of the pope. With this obsession driving them, they strove to spur on all the Catholic countries of the world to a concerted advance against the foes of the Papacy. Catholic France came into open conflict with Rome's cosmopolitan ambitions, (which was never forgotten) by placing French nationalism above Rome's interest, in joining with German Protestants against the Habsburg forces. However, France was as indifferent to German mass suffering as were the Emperor, Pope, Jesuits, or the soldiers who plundered, massacred, and raped. At the final peace conferences to end a war whose grinding butchery was blessed and perpetuated by the Church, the Jesuits lobbied and wrote pamphlets against the sin of surrender, while Pope Innocent X published in 1650, a declaration condemning the peace treaties as "perpetually null". And even though the Imperial forces lost the war, the Jesuits were assured safe protection by their conquerors in France.

With this backdrop of historical information known, it must be seen that Germany, for the next one hundred to one hundred fifty years, while staggering and recovering from her war devastations, and to the delight of Rome, was fully in the Jesuit's hands. And even though French intervention in the Thirty Years' War brought Rome some aggravation, when looking back at some related events taking place during those war years between 1618 and 1648, such as, England's religious struggles with Rome and the founding of the Catholic Maryland colony (1632), Rome's suppression of scientific thought, Galileo taken into custody by the Inquisition (1633), Irish massacre (1641) — certainly Rome must not have felt too badly with her counteroffensive progress to rid the world of Protestantism. This 'holy' commission was fanatically burned into the Jesuit mind. The fever pitched energy they exerted, the extremes they endured and pursued — wars, massacres, assassinations, disguises, hiding places, masquerades, aliases, or whatever was required to fit the occasion — was all to conquer 'all' for the glory of Rome. Think about it. In all recorded history, has there ever been another so dedicated and devoted to a single cause? How can anyone be so foolish to believe for a moment that Rome would ever surrender her haughty global ambitions to someone else?

It took exactly another one hundred years after the Thirty Years' War, till 1745, when the last futile attempt to establish Catholicism in England by force, for the top echelons of Rome, the Jesuits, and Catholic Freemasonry to finally admit to themselves that they had to change their tactics if they were going to win their global war. Elusive Protestant England and her Protestant English colonies, an ocean away from Rome's grasp, infuriated her. It is about this time that we find neighboring fellow Jesuits in the border nations of France and Germany collaborating together. They were hatching up their glorious (remember now, it's for the good of mankind) Novus Ordo Seclorum. And could you believe?? Their notorious leader was a professor of Canon law at the Jesuit university of Ingolstadt!

CHAPTER 11

ARCHITECTS OF THE GRAND DESIGN

LOOKING FOR A SUSPECT

Of all the creatures that God placed upon the earth, only Mankind was given the ability to think; to plan. And for the most of us, the plans we make will only affect ourselves and our children within our own life-spans. However, certain passions, like longing to fly or harnessing nature's elements have driven men's minds to thinking and planning for many generations. But for even a longer period of time, there have been those few men with not so benevolent plans; sinister minds with an unsatiated lust for power and war, a passion to conquer and rule over others. Man's dream of flying has been fulfilled, as has so many other of his technological goals we enjoy today. So if by thinking, man has the ability to bring what once seemed to be impossible dreams for good to reality — why not the same for evil? Why should it be considered too ridiculous or absurd to believe that men of this mind-set would think out and formulate a Master-Plan that would enable them one day to rule the world? It seems, on the contrary, when taking into consideration the carnal nature of man, that to 'not' believe man would devise such a plan, would be even more ridiculous.

The preceding chapters have endeavored to show that there is undeniably a conspiracy plot by an elite few who want to control the world. But it is an Occultic agenda. By subtly utilizing and propagating occult practices and influences — popularized by its Sun Worship rituals, architecture symbolism, calendar dates, fertility rites and magicians — Occultism becomes the *driving force propelling this global scheme to its final climax.* And regardless of other conspiracy writers who so ardently want to blame the Protestants, the Capitalist West, and even the Jews for all the miseries in the world; (although some have been cleverly placed in prominent positions as decoys) these same writers, with vehemence, are reluctant to even remotely consider a much more suitable global and occultic suspect... So it seemed very reasonable and logical to examine an already self proclaimed georeligious-geopolitical organization; renown, in that it boldly and haughtily declares its global agenda and ambitions — and in its very name — the Roman Universal (Catholic) Church. What better evidence is needed for a place to look when the word "Catholicism" literally means and is synonymous with universalism and globalism.

As with any "pyramidal" scheme, whether it is in marketing, Freemasonry, the Jesuits, or the Roman Catholic Church; it is a hierarchy. Those at the top level of the pyramid leech off the efforts and revenues of the hundreds of thousands of those under them at the lower levels. Nor is it intended for those while at the bottom to ever know the purposes and affairs of those at the top. The lower levels are intentionally lied to and deceived, so as to make them to 'think' that they know. Many Freemasons when enlightened on certain points related to Freemasonry will honestly exclaim: I have never heard, or was I ever taught such a thing in the lodge. You can believe they are telling the truth. It is the same innocent reaction, when out of love, viewpoints related to Catholicism are shared with a friend or relative who has been educated in the Roman Catholic school system. They just do not know. Nothing is more heart rending than to hear it humbly and sincerely said, 'everything I know about Christianity, I have learned from the Catholic schools and my Church'. They are speaking from the heart. At the bottom of the pyramid they are taught Christ; at the top, it's an occultic different matter.

As impossible as it seems for most people to believe that Catholicism is involved in the promotion of Globalism, it is even more harder for them to believe that Rome is the world's center for Occultism. However, Christianity for the Roman Church is just a mask; hiding her true identity and nature of the Occult. This is also her 'most sacred' double face, of which she has many;

purposely giving a false and disbelieving appearance to be opposing her ownself. At first thought, this may seem like a very harsh accusation, but in reality, Rome has honed and perfected quite a unique system, using it repeatedly and very successfully. This working principle and process must be clearly understood if anyone is to ever understand the diverting techniques Rome uses to achieve her goals. Intentionally, two apparent contradictories — theses and antitheses — square off at each other, but later are reconciled as syntheses. For example, Christianity being the theses and occultism being antitheses, they, as opposing forces are brought together. What comes out of this mixing is a blend of the two, or a syntheses. We find the most excellent workings of this today right before our eyes in the ecumenical movement, as it strives to join all pagan religions together with Christianity. In philosophical jargon, it is called dialectal materialism.[34]

GERMANY TARGETED FOR CATHOLIC FREEMASONRY'S ENLIGHTENMENT

With these thoughts in mind, we will now move into the events that shaped the next phases of the "Grand Design". Pay particular attention to the dates surrounding these events, so as to provide a more comprehensive picture. When Rome launched her counter-offensive to halt the progress of Protestantism, she began in Germany; one of the areas where she felt the sedition was most deeply rooted. When Rome had finished, Germany was depopulated. Its people had either been killed by the Thirty Years' War or for those fortunate enough, had fled the area. Germany itself had been reduced to a virtual wilderness area. For the next one hundred years Germany staggered as it began its healing process. The terms of the Westphalia peace treaty allowed subjects under their Northern German Protestant princes to practice unmolested their Protestant religion; which enabled many pockets of Protestant resistance to still remain. To neutralize this situation and the effectiveness of Protestantism in Northern Germany and Prussia, Catholic "modified" Freemasonry began its work.

To the disappointment and anger of Rome, the Thirty Years' War was brought to an end in the year 1648. James II of England was ousted from his throne in 1688, who then fled to France taking with him his brand of Catholic Jacobite Freemasonry. Jacobites determined to recapture the English throne, knew it only could be accomplished by force, for in 1689 James and his son had specifically been denied the succession by an act of Parliament that stated unconditionally that no Roman Catholic or spouse of a Roman Catholic could occupy the British throne. England was now ruled by Protestant thought and Parliament. When in 1715, the third Jacobite revolt was put down, that victory underscored to the world that England was not only Protestant, but also a 'fortress' to aptly defend what was Protestant. In 1717 English Protestant Freemasonry, now secure in Protestant England and without fear of being threatened, revealed itself publicly to the world.

However, it was precisely at this time, when English Protestant Freemasonry was feeling the most secure and confident in its accomplishments, that on the other hand, the Jesuits were working the hardest to infiltrate it. English Freemasonry, posing as it did to be pure Protestant, became then the most practical and deceptive tool of the Jesuits for introducing into Germany; especially Northern Protestant Germany. It is also precisely at this time, in the year 1716, that we have the account of the first German Lodge being erected in the city of Cologne, and before the year 1725 there were many others, both in Protestant and Catholic Germany. Those of Wetzlar, Frankfort, Brunswick, and Hamburg are the oldest. Take notice that they received their institution from a mother Lodge in England, not France, even though and very interestingly, all seem to have got the mystery through the same channel, the banished friends of the Stuart family. These were Catholics who entered into the service of Catholic Austria and the Catholic German princes.[35]

By the time year 1745 had rolled around, the year of the disastrous and final revolt to reestablish the Catholic Stuarts on the English throne, which decided forever that the cherished Jacobite dream was a lost cause, Germany had become infested with Catholic "modified" Freemasonry. By then also, Germany was intensely collaborating with its neighbor's French Freemasonry... To the average person today, an English king being ran off his throne is an insignificant tale. However back then, it not only infuriated the Catholic hierarchy, but its effects even stretched and vibrated across the Atlantic, stirring up many of America's settlers to where more than nine thousand Scotch Highlanders stormed into the Carolinas to protest the rout of Bonnie Prince Charlie.[36] The issue at the time, was highly inflammable and emotional... When King James II fled England going to France, France then became the center and command post for all the Catholic outrage that was felt for Protestant England. Later on when Bonnie Charles' revolt proved futile, the Jacobite cause within Freemasonry was dropped, but emphatically, never with the idea of giving up on making England Catholic. Shifting gears into a much broader and shrewder Plan that would bring the whole world under a cosmopolitan citizenship, Germany then was joined with France, to become a hubbub of activity for Enlightened "modified" Freemasonry.

PRUSSIA'S FREDERICK THE GREAT GIVEN KEY ROLE

Notice now how all of this comes together... Prussia was a state in northern Protestant Germany, who at the time was becoming a recognized military power in Europe. In 1740, the man to be later acclaimed as Frederick the Great, came to the Prussian throne to succeed his father. He was regarded as a Protestant prince, so fitted very conveniently in the scheme of things. Remember the famous oration by the Frenchman, Andrew Michael Ramsay? That was in 1737. The next year, 1738, Frederick is hastily initiated into Freemasonry, at the age of 26, while passing through Brunswick. Prior to that for two years he had been carrying on a correspondence with Voltaire, one of the movers and shakers of the French Enlightenment. As we follow Frederick's Masonic career, in June 1740 after his accession to the throne, we find him presiding over a lodge at Charlottenburg, where he received into the Order two of his brothers, his brother-in-law, and Duke Frederick William of Holstein-Beck. At his request, the Baron de Bielfeld and his privy councillor Jordan founded a lodge at Berlin, the "Three Globes", which by 1746 had no less than fourteen lodges under its jurisdiction.

In the same year of 1740 Voltaire, in response to urgent invitations, paid his first visit to Frederick in Germany. These visits became reciprocal between the two nations, for in 1741, Baron von Marschall, and then in 1743, Baron von Hundt were sent to France as representatives of German Freemasonry. In 1750, Voltaire went back to Germany to spend three more years with Frederick. Now watch closely: In 1751 von Hundt founded the Order of Strict Observance. It was so called from the oath it demanded; an oath of unswerving and unquestioning obedience — to the mysterious "unknown superiors". Its basic teaching was that it had descended directly from the Knights Templar. This was not something new in the Freemasonic circle, for the French prior to this, had developed and taught the same concept under the so called Scottish Rite (later called Scottish Rite of Perfection) with its twenty-five degrees. Baron von Hundt's Order of Strict Observance merely built upon this by adding another seven degrees, making a total of thirty-two.[37] Later on when this Scottish Rite migrated to North America and settled in both Boston, Massachusetts and Charleston, South Carolina, one final degree was added to total thirty-three, and then its name was upgraded where it is known the world over today as the Ancient and Accepted Scottish Rites.

When backtracking to the origin of this whole complexity of deception, it brings us straight to the real heart of the matter — the intense hatred of the Roman Catholic Church for anyone or anything that opposes her goals — namely Protestantism. It positively is not a Jewish conspiracy, but strictly Roman Catholic, who have strategically used certain Jews for their cause's advantage. We can trace this hatred starting with the utter destruction of the Spanish Armada, to all the plots and intrigues in between, that cost the Kings of England Charles I his head and James II his throne. Watch it follow James II into France to incite the Jacobite rebellions in England. See the Jacobite cause, through Andrew Michael Ramsay, develop Freemasonry into the Templar Scottish Rites. See it move into Germany to be built upon and become the Ancient and Accepted Scottish Rites. Then being carried into the New World; to Boston, Massachusetts, where in 1756, the St. Andrew Lodge was founded that incited the American Revolution against England; to Charleston, South Carolina, where the notorious Luciferian, Albert Pike, on 6 January 1859, became the Sovereign Grand Commander of the Supreme Council of Charleston until his death in 1891; who during those years created the Satanic Supreme Rite named the New and Reformed Palladian Rite; who just happened to be residing as Sovereign Grand Commander during the worst war this nation has ever before or since seen, the American Civil War.

Let's elaborate just a bit more by quoting from several Freemasonic authorities.[38] First, "The Arcane Schools" by John Yarker, page 480...

> "In 1761, the Lodges and Councils of the superior degrees being extended throughout Europe, Frederick II (Frederick the Great) King of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, or 32 degrees, was by general consent acknowledged and recognized as Sovereign and Supreme Head of the Scotch Rite."

The above statement with regard to the introduction of this rite in America is made in a report by Albert Pike.

"History of Freemasonry and Concordant Orders" by H. L. Stillson and W. J. Hughan, page 243...

> "On the 25th October 1762, the Grand Masonic Constitutions were finally ratified in Berlin and proclaimed for the government of all Masonic bodies working in the Scotch Rite over the two hemispheres; and in the same year they were transmitted to Stephen Morin, who had been appointed, at the request of Lacorne, in August, 1761, Inspector General for the New World by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, representative of Frederick (the Great) and Substitute General of the Order. It will be remembered that the 33rd degree was not then created; and under Frederick the Great, there was no rank higher than the 32nd degree nor anybody superior to a Consistory."

"Scottish Rite Masonry" by Blanchard 33, volume II, page 484...

> "And though made within the memory of men now living, we read, in the same Note by Macoy: It is not certainly known, when or where this degree originated; that is to say, its origin is

> concealed. This is the most infamous Masonic act, next to burning their records of fifty-nine years before the war, (American Civil War) to hide treason. But slavery then ruled the country, and this 33rd Charleston degree ruled the lodge. And the Southern lodge-rooms worked up the most unjustifiable and infamous war on record. The Southern people were dragooned into it, by leaders secretly sworn to obey Masonic leaders, or have their throats cut."

"Adriano Lemmi" by Domenico Margiotta 33, Page 86.

> "In 1795, Isaac Long went to Europe, leaving Colonel John Mitchell the direction of the Mother Lodge of Charleston. When he returned to the United States, six years later, he brought the plan of his great idea, which was the creation of a rite of 33 degrees destined to become universal. With Colonel John Mitchell, Doctor Frederic Dalcho, Abraham Alexander, Isaac Auld and Emanuel de la Motta, all Sovereign Princes of Jerusalem, he constituted this rite, taking twenty-five degrees of the system of Heredom, six Templar grades in which were merged four degrees borrowed from the German Illuminism of Adam Weishaupt, and two grades called grades of administration, the last of which supplanted the function of Deputy Inspector (Sovereign Prince of Jerusalem) and took the title of Sovereign Grand Inspector General 33rd and last degree. This was his crowning achievement. Isaac Long gave the institution the name of Ancient and Accepted Scottish Rites, and the first constitutions were signed at Charleston, on May 31st 1801.

And Margiotta comments further from the same book, page 88...

> "The Mother Lodge of Boston had ceased functioning for some years but that of Charleston, reconstituted according to the new Scottish System in 33 degrees, became the root of the tree which was to spread its branches over

> the entire world. The Superior Lodge of the Grand Sovereign Inspectors General, in each country, was to be called the Supreme Council, and it is from the Supreme Council of Charleston that all the others were to emanate. It is thus the first Supreme Council of the Globe."

It does not take any great amount of imagination, going back to the year 1649, when the People and the Parliamentary Forces tried King Charles I of England for high treason and beheaded him, to picture the anger and rage felt by his widow, Queen Henrietta, and the Royal Family with their adherents exiled in France. An event so dramatic and sensational had to be the top of every Frenchman's conversation. Listen, if you will... there off in the distance — and you will certainly hear the jungle lions growling, snarling, seeking a way for revenge... In the book "Occult Theocrasy" by Lady Queenborough, pages 333 and 334, it says the Royal Family was "warmly welcomed by the Jesuits of France" and "the Jacobites, partisans of the Pretender, secretly plotting as they constantly were, found the newly created Masonic lodges a ground no less well adapted to serve their ends than the Jesuits' colleges whence all their schemes emanated."

ALL FREEMASONRY DISGUISED AS PROTESTANT

What can we say to the casual observer of Freemasonry, whose early history and purpose seemed like a hodgepodge of confusion, full of quarrels, schisms, and contradictions; except, that is exactly what its hidden leaders want us to see. Freemasonry is a cover, and must work undercover, knowing that if their goals were exposed, it would be quite repulsive to any sane and civil mind. Anything that diverts attention from their true purposes, and those behind those purposes, so much the better. England is synonymous with everything that is Protestant; so to portray Freemasonry as English and Protestant became an important part of the theatrics. Under this pretense, rival or irregular lodges sprung up with higher degrees for the purpose to merge and alter English Masonry. United and corrupted, charters were then sent out from England's Mother Lodge to establish lodges in other countries. That is why, the world over, before an initiate can enter into any higher degrees, he must first pass through the first three degrees of English Craft Masonry. Posing to be Protestant, this deception prepared the way for all Freemasonry to declare itself to be anti-clerical, anti-Catholic, anti-monarchy, with liberty, equality, and fraternity for all; with popes thundering their condemnations. Today, their most convenient tactic for diversion is just to say that Freemasonry is Jewish.

After the Jacobite failure of 1745, you see an explosion of Masonic lodges as their recruiting crusade expanded. France and Germany literally became honeycombed with Masonic societies. In less than forty-five years, which brings us to the time of the French Revolution, France is said to have counted over two-thousand lodges affiliated to the Grand Orient, with about one-hundred members, more or less, in each. In Paris alone there were 629 lodges.[39] To bring rivalry groups together and unite them under a centralized control and to produce a true sense of direction, the first of two Great Masonic Conventions was held at Les Gaules, France in 1768. Out of this, the "Grand Orient" de la France was instituted in 1773, and as the Mother Lodge of Lyons it became the voice and chief repository of Freemasonry in France. German Freemasonry was also centralized in Berlin with Frederick the Great as the Sovereign Grand Commander and head of all Continental Freemasonry; who at the same time colluded with Philippe Egalite, Duc d' Orleans, Grand Master of the Grand Orient (the richest man in France and ambitious to be king) as his lieutenant.

Continental Freemasonry at this time was nearing a climax that had gradually been working for over several decades. What was the drawing power that seemed to literally pull hundreds of thousands to congregate into these secret societies? For bait, offering something better to any oppressed people, imaginary or not, would certainly arouse some sort of response. The appeal now was not toward replacing the Stuarts on the English throne, but shifted instead, for ushering in a utopian life, promising liberty and equality for all men through a universal brotherhood. There is a sharp contrast here between what true Protestantism sacrificed its life blood for in order to gain basic freedoms and human rights, and taking responsibility for those freedoms by showing respect toward your neighbor — as compared to the exotic and extreme liberties and freedoms offered by

Freemasonry that had no regard for God or the rights of others. With such fermentation being agitated in the public mind, the dupes of the lower degrees, as with any pyramidal hierarchy, as previously mentioned, swelled the ranks, preached the deluded doctrines of liberation, and filled the financial coffers for the "unseen hands" guiding them, so that their own diabolical dream of world rulership could be fulfilled.

This peak of agitation: the Great Masonic Convention of 1768: Frederick the Great declared the head of Continental Freemasonry: and the Grand Orient de la France being instituted in 1773, was all a PLAN being orchestrated and brought into play precisely (remember?) when the Jesuit Order was supposedly being disolved, also in 1773. Jesuits were the epitome of the oppressions of Rome and in an "enlightened" society their voice had to be silenced. Actually, nothing could have served the Jesuit purpose greater, working in dark secret as those at the apex of power in Freemasonry did. As we are caught spellbound watching the scenes of this marvelous drama, there appears on stage another scene that rivets our attention. To the Jesuit, the theater and pageantry was one of their great passions. But now, the whole world becomes their amphitheater and they bring upon the stage one of their most infamous actors.

Anyone who has studied the history of the French Revolution are well aware that it had been preceded by a long period of intense intellectual agitation, in which the foundations of the existing society were seriously questioned. Ideas and doctrines advocating the abolition of all religion, the overthrow of monarchical governments, the creation of utopian world citizenship, and the abolition of private property were to be found in books, tracts, and pamphlets, written and distributed by the hundreds of thousands, often at the risk of provoking the authorities. A network of Reading Societies were established with the intention to monopolize the writing, publication, reviewing, and distribution of all literature; more effectively to use the printed word to control and subvert the minds of the readers. But the main haven for the expression of these revolutionary ideas on the Continent were the Masonic lodges, which departing from the simpler practices of English Freemasonry and sworn to secrecy, had become forums where diverse opinions on morals, religion, and politics could be and were freely expressed.

FRENCH AND GERMAN FREEMASONRY UNITED TO LAUNCH FRENCH REVOLUTION.

Through inner ties and collaboration, French and German Freemasonry was brought together under one head; that head seemingly, was Frederick the Great, and given the name, Ancient and Accepted Scottish Rites. But Frederick the Great being head of the Ancient and Accepted Scottish Rites Masonry was just for show, regardless of how powerful and wealthy he might have appeared. In reality, he was just a figurehead. The real power came from the unseen hands of the Jesuits, those mysterious "unknown superiors", who fully utilized that source which was at their disposal; Rome's most awesome, nearly two-thousand years accumulation of wealth, experience, power, and influence; by far, vastly more than any other organization on earth. Being united, Freemasonry under the Ancient and Accepted Scottish Rites surged forward to accomplish much for the Catholic cause. Expanding from the Continent, it was transported to Charleston, South Carolina, where it now rules the rites of the world.[40]

True to Jesuit form, to prepare for the evolution of minds, so to carry public opinion in favor of a revolutionary movement, a massive propaganda campaign was launched. While in France philosophers and Encyclopedists Diderot, d'Alembert, Helvetius, Grimm, d'Holback, Voltaire, and Condorcet contributed to the efficiency of spreading revolutionary doctrines for the final cataclysm by effectively using the stage, publication of their Encyclopedia and joining forces with a host of other revolutionary publications circulated all over France — in Germany, close to eight hundred innocent looking reading or Literary Societies were busily being established in every residential center or diocese to incite and mold public thought.[41] The fermentation was astonishing, especially in France, where crowds everywhere stared at papers pasted on walls, breaking into little parties or companies whose conversations turned to politics alone,with every second word it seemed was Morality, Philanthropy, Toleration, Freedom, and Equalization of property.

The joint propaganda efforts of French and German Masonic leaders, urged on and guided by their Jesuit architects and superiors, resulted in the notorious French Revolution that was catapulted under the guise of a counterfeit Protestantism. It promised man supreme happiness through his enlightment and liberation of superstition, but instead, ended in a godless reign of terror where heads fell and blood flowed, which is the norm for any Jesuit inspired project; that proudly hails the color red and guillotine as their symbols of revolution. In the form of a Mason Lodge, a Club met once a week and took the name "Propaganda". It consisted of persons of all nations and was under the direction of the Grand Master of France, the Duke of Orleans. The members, charged with spreading the propaganda of the subversive principles of the Club, numbered fifty-thousand. In 1790, it had twenty thousand livres at its disposal, but by the end of 1791, these had increased to thirty millions. The gold and the printing presses of Frederick the Great were added to those of the Orleanists for the circulation of seditious literature throughout the provinces.[42] This was Propaganda Club number "one".

As an interesting sidelight, there is a Masonic Propaganda group, number two, for us today. It is known as the "P-2 Club", with its headquarters being in Rome. It was caught up in a world wide banking scandal that involved the disappearance of one point two billion dollars, resulting in several murders, one man being hung from the London Bridge. The main culprit of the affair was a Cardinal and Archbishop Marcinkus who took refuge and asylum at the Vatican to escape prosecution. The P-2 Club is a Propaganda society of the world's elite which includes high ranking Roman Catholic prelates, and of course, Jesuits. The September 13, 1982 issue of Newsweek magazine, pages 62-69, featured a lengthy article of the scandal.

The propaganda program that was successful in Germany, and overwhelmingly successful in stirring the people of France into a fever pitched revolution, added one last ingredient as a finishing touch for the molding and supervising of enlightened minds. To be truly enlightened, from the elite's point of view, is to be politically correct or illumined. What better way to ensure that 'illumination' than to found an organization specifically for that purpose — and what better name to identify that purpose — than the name, the "Illuminati".

It is common knowledge to anyone who has researched the deceptions of Freemasonry, to recognize that there are three distinct strata within its system or hierarchy. The first being the so called Blue Masonry, or their first three degrees, which serves as an introduction to Masonry, where none of the real secrets are revealed to the members. The second is the Upper Degrees, in which most of the members, while imagining themselves to have been initiated into the whole secret of the Order and "bursting with importance" over their imaginary role of leaders, are taken through steps of degrees which even then, are only admitted to a partial knowledge of Masonry's goal. The third are the "true masters", an Inner Circle of those who conceal themselves behind high-grade Masonry. Admission to this inner circle is not always a matter of degrees. While in practicing visible Freemasonry the adepts are obliged to pass through all the degrees of the established hierarchy, however, inner and invisible Freemasonry recruit not only among the thirty-three degrees and especially in the upper degree groups, but frequently in special cases outside of these. This inner and invisible Freemasonry is international in extent, and it is within this Inner Circle that the Jesuits conceal themselves, work, and mastermind the projects that suits their goal. The atrocities of the French Revolution bore the true marks of Jesuit promptings.

The Jesuit Order was dissolved in 1773. That became quite convenient; for how could anyone blame the butchery of the French Revolution on the Jesuits if they were no more. However, even though all the Jesuits were supposedly deported out of the European Catholic countries, we are told in the 1908 Catholic Encyclopedia, volume 4, page 37, under the topic, Clement, that...

> "Two non-Catholic sovereigns, Frederick of Prussia and Catherine of Russia, took the Jesuits under their protection. Whatever may have been their motives, whether it was to spite the pope and Bourbon Courts or to please their Catholic subjects and preserve for them the services of the best educators, their intervention kept the order alive until its complete restoration in 1804".

In volume XII, page 525, topic Prussia, it is recorded that Frederick the Great stated...

> "In my kingdom, each may go to Heaven after his own fashion". He provided for the religious and educational needs even of the Catholics, and showed favor to the Jesuits".

In actual truth, the "brief" or document that dissolved the Jesuit Order, provided where possible, for Jesuits who had taken their final and absolute vows, to remain in their former houses provided they dressed like secular priests and submitted to the authority of the local bishop. Also Pope Pius VI, who a little more than a year succeeded Pope Clement XIV, after Clement had dissolved the Jesuits and then died, arranged a peaceful agreement for the Jesuits with Frederick the Great.[43] These quiet undertakings supplied the perfect setting for the Jesuits to pursue their work unhampered and unseen.

ADAM WEISHAUPT'S BAVARIAN ILLUMINATI

It was in South Germany where this setting came fully into play. According to the 1910 Catholic Encyclopedia, volume VIII, page 8, the topic Ingolstadt, it says..."A movement was inaugurated in 1772 by Adam Weishaupt, professor of canon law, with a view to securing the triumph of the rationalistic "enlightenment" in Church and State by means of the secret society of "Illuminati", which he founded". Now logically, every movement needs a leader, however, good sense should tell anyone that regardless how great a genius a man might be, it would be next to impossible for one man to launch a movement such as the "enlightenment" during those days, especially in the stronghold of Catholic Southern Germany, unless — there was an august body in complete cooperation with, or actually instigating, the movement. It must be remembered that in 1772 Adam Weishaupt was a very young man of only twenty-four who had, as a fact, received his complete education from the Jesuits. So where did he get his liberal inclinations, if it wasn't from his educators, the Jesuits?

One must never lose sight of the specific purpose for which the Jesuit Order was raised up — which was to counter and eradicate all that Protestantism had ever accomplished. The Jesuits, the world over, were renown for their zeal, especially their extraordinary success in stopping Protestantism dead in its tracks in Europe and restoring it back to Rome. But for forty-five years as the "enlightenment" movement started and progressed into the French Revolution, there is not hardly so much as a whimper in the Jesuit realm to condemn this blight that was allegedly again shaking up Rome. Even worse, the origin of the hard core element of the movement is found, of all places, in the two most model cities of Jesuitism — Ingolstadt and Munich. Now isn't this just a might bit suspicious?

Adam Weishaupt was brilliant and well trained by the Jesuits in the conspiratorial methods of access to power. Adam's father, also a professor at Ingolstadt University, had died when Adam was only seven. The Curator of Ingolstadt University, Baron Joseph Adam of Ickstatt, a liberal member of the Privy Council of the Elector who had begun to liberalize the University, was named Adam's godfather who took him into his care after Adam's father had died. In 1774, when the chair of Canon Law became vacant at the University, Baron Ickstatt appointed to the chair his twenty-six year old godson.[44] These undisputed facts reveal not only the Jesuit but also the 'liberal' Jesuit surroundings that young Adam Weishaupt was raised and thrust into. Soon he is to be appointed again; as leader of the Bavarian Illuminati movement.

The Order of the "Very Perfectibles" — better known as Illuminati — was founded on 'Mayday' of 1776 by Adam Weishaupt and five original members. His strictly hierarchical organization was the very pattern of the Society of Jesus, who regarded as essential in order to realize his plans, the "despotism of superiors" and the "blind, unconditional obedience of subordinates", which included the utmost secrecy and mysteriousness. It also peddled Freemasonry's alluring utopian golden age dream concerning the dilapidation of old things and the need of new. This was being vigorously agitated by the writings of Voltaire, Rousseau, Diderot and their fellows, who questioned, criticized, and undermined the social, political, and ecclesiastical fabric built by past centuries. Men were taught that unhampered by old decrepitude, by antique customs, superstitions and beliefs, would show themselves innocent, virtuous and capable, and build up a new society in which all men should be happy. This romantic enthusiasm for a regenerated world, in which nature should supplant fashion, justice prevail, and men free and equal, would walk erect in simple dignity, was the deceptive rallying call of Adam Weishaupt's illumination.

In this society of the future everything, according to Weishaupt, was to be regulated by reason. By "enlightenment" men were to be liberated from their silly prejudices, to become "mature" or "moral" and thus to outgrow the religious and political tutelage of Church and State, of "priest and prince". Morals was the science which makes man "mature", and renders him conscious of his dignity, his destiny, and his power. The principal means for effecting the "redemption" of the world was found in unification, and this was to be brought about by "secret schools of wisdom". These "schools", he declares, "were always the archives of nature and of the rights of man. Through their agency, man will recover from his fall; princes and nations, without violence to force them, will vanish from the earth; the human race will become one family, and the world the habitation of rational beings. Moral science alone will effect these reforms 'imperceptibly'; every father will become, like Abraham and the patriarchs, the priest and absolute lord of his household, and reason will be man's only code of law".

It was taught that this redemption of mankind by the restoration of the original "freedom and equality" through "illumination" and universal charity, fraternity, and tolerance, is likewise the true esoteric doctrine of Christ and his Apostles. Those in whom the "illuminating" grace of Christ is operative are the "Illuminati". The object of pure, that is illuminated, Freemasonry is none other than the propagation of the "enlightenment" whereby the seed of a new world will be so widely scattered that no efforts at extirpation, however violent, will avail to prevent the harvest. Weishaupt declared that Masonry was the school from which "these ideas" emanated.[45]

The ultimate object of the Illuminati Order was kept secret. Only by degrees could the initiated learn of the true mysteries and purposes of the Order. The lower 'Nursery' degrees which included: Preparation, Novice, Minerval, and Illuminatus Minor were to serve for the selection, preparation, and concealment of the true "Illuminati". The higher 'Mysteries' degrees that included: Presbter, Priest, Prince, Regent, Magus, and Rex (the last degree being Weishaupt himself) were to open the way for the social organization of the future, in which all distinction of nations, creeds, etc., would disappear. Each step of the way of the initiate was very carefully plotted and planned by Weishaupt and his colleagues, so that the squeamish and gullible never rose higher than the lowest degrees, while the bold, ruthless, and cynical — those ready and willing to dispense with religion, morality, patriotism, and any other hindrances, rose to the top. The Illuminati also offered an even more attractive inducement than its long-range goal. It offered immediate and assured success. For through its connections and intrigues, the conspiracy was able to place its selected members in positions of influence and power where they could enjoy all the glories of worldly success, provided they used that success to work unceasingly for the advancement of the Order.

Members were acquainted only with their immediate superiors, and only a selected few knew that Weishaupt was the founder and supreme head of the Order. Members were obliged to gather information on every person with whom they had dealings, and on all matters which could possibly affect either themselves or the Order they were to hand in sealed reports. These were opened by superiors unknown to the writers, and were in substance, referred to the General. All illumunistic and official organs, the press, schools, seminaries, cathedral chapters, hence all appointments to sees, pulpits, and chairs were to be brought as far as possible under the influence of the organization. Princes themselves were to be surrounded by a legion of enlightened men, in order not only to disarm their opposition, but also to compel their energetic cooperation. A complete transformation would thus be effected. Public opinion would be controlled; "priest and princes" would find their hands tied; those who ventured to interfere would have to retreat from their reckless impulse; the Order would become an object of dread to all enemies. The architects drew up their blueprints; the French Revolution massacres revealed the results.

THE JESUITS — ADAM WEISHAUPT'S MENTORS AND MOLDERS

A great collusion was at work here. Not springing forth from young Adam Weishaupt's innovations, but instead, that powerful and influential cabal, who from a child up were his instructors. It is they who plant the 'new world' utopian seed into his brain, where they cultivate it, and as he grows, to nourish, prune, and train meticulously — then wait to reap the sweet fruits of their labor. These are Jesuit connivings, where the New Order only means one thing — 'Catholic' in scope; and with this "end" in view, will surely sanctify whatever "means". Weishaupt's mentors and molders were not long in producing results. As a base of operations and a front for their illuminated Freemasonry, in 1775, the Lodge Theodore of Good Counsel, a lodge of Strict Observance, was erected at Munich by a Professor Baader of the University of Ingolstadt. It received its constitutional patent from the Royal York at Berlin. Two years later in 1777 and one year after Weishaupt had founded the Illuminati Order, he then became initiated into the Lodge Theodore. Within two years after that he was in control of the lodge.

Are we to believe that just one genius of a man working nearly singlehandedly, or a dozen for that matter, could within a couple of years take control of a lodge — unless it was preplanned that way? In 1780, to further expand his Illuminati membership, Freiherr von Knigge, a Masonic agent of wide experience and well known in all Masonic circles, joined forces with Adam Weishaupt. For the next two years, the marvelous accomplishments attained nearly go beyond words. To better give support, a quotation from the 1910 Catholic Encyclopedia, volume VII, page 661, topic Illuminati, states that Knigge, in company with Weishaupt...

> "worked vigorously to extend the Order for which within two years he secured 500 members. When the great international convention of Freemasons was held at Wilhelmsbad (16 July to 29 August, 1782) the "Illuminated Freemasonry", which Knigge and Weishaupt now proclaimed to be the only "pure" Freemasonry, had already gained such a reputation that almost all the members of the convention clamoured for admission into the new institution. Particularly valuable for the Order was the accession of Bode, who commanded the highest respect in all Masonic

> circles. Assisted by Bode, Knigge labored diligently to convert the whole Masonic body into "Illuminati Freemasons". A number of the most prominent representatives of Freemasonry and "enlightenment" became Illuminati, including in 1783, Duke Ferdinand of Brunswick, the foremost leader of European Freemasonry and the princely representative of the illuminism of his age. Other famous members were Goethe, Herder, and Nicolai. The Order was also propagated in Sweden, Russia, Poland, Denmark, Hungary, Austria, and France. But in 1783 dissensions arose between Knigge and Weishaupt, which resulted in the final withdrawal of the former on 1 July, 1784. Knigge could no longer endure Weishaupt's pedantic domineering, which frequently assumed offensive forms. He accused Weishaupt of "Jesuitism", and suspected him of being "a Jesuit in disguise".

One of the most fascinating phenomenon when studying the histories of the American and French Revolutions is the consistent silence and omission of the role that Freemasonry had to play in them. Most all general histories never even mention it, and if at all, it is only alluded to. It is unbelievable when you consider that there were hundreds of thousands of members belonging to Freemasonry during those times: some, very prominent men of history, distinguished in their careers and professions of every kind. But go to any encyclopedia or history book and see if it mentions these men as being Masons. Rest assured, if Freemasonry hides the truth of its goals from its own members, do you think it would do any less toward the general public? This knowledge is censored and covered up. The darkest secrecy is its breeding ground. So if the reader is skeptical of the implications here presented, it must be acknowledged that even the Roman Catholic Church, and in its own encyclopedia, must admit that the Illuminati Order existed, and somehow arose from one of its own Jesuit professors — whose goal was nothing less than to secure the 'triumph' of the "enlightenment" in Church and State. Rome is compelled to admit to this as being a fact, if for nothing else than to officially disagree with the Movement. However, official and unofficial are two quite different animals.

Another argument which is persistently used is that although the Illuminati Order became such a menace to the Bavarian government and Europe in its overwhelming subversive activities, causing it to be, 'officially', suppressed and so therefore no longer active, is contradicted in the Catholic Encyclopedia under the same topic of Illuminati where it states...

> "As the activity of the Illuminati still continued, four successive enactments were issued against them (22 June,1784; 2 March, and 16 August, 1785; and 16 August, 1787), in the last of which recruiting for the Order was forbidden under penalty of death. These measures put an end to the corporate existence of the Order in Bavaria, and as a result of the publication, in 1786, of its degrees and other documents concerning it — for the most part of a rather compromising nature — its further extension outside Bavaria became impossible. The spread of the spirit of the Illuminati, which coincided substantially with the general teachings of the "enlightenment", especially that of France, was rather accelerated than retarded by the persecution in Bavaria".

Now isn't that a rather interesting admission — first "its further extension outside Bavaria became impossible", but after its suppression, "the spread of the 'spirit' of the Illuminati" which especially coincided with the enlightenment of France was "rather accelerated than retarded". That seems similar to when the Jesuit Order was dissolved — supposedly, the Jesuit ceased to be. But being "officially" suppressed, yet allowing all members to be free to function, becomes more of a benefit than a hindrance. They only burrow deeper underground and using keen precaution to conceal themselves, work their mischief quietly without the hazard of blame being placed on them.

ADAM WEISHAUPT COMES HOME

In 1835, the Carbonaro, Malegari, wrote to another member of the Carbonari; a secret society that accompanied the French

Revolution and was active in supporting the political principles that were proclaimed during that time, said: "We form an association of brothers in all points of the globe, we have desires and interests in common, we aim at the emancipation of humanity, we wish to break every kind of yoke, yet there is one that is unseen, that can hardly be felt, yet that weighs on us. Whence comes it? Where is it? No one knows, or at least no one tells. The association is secret, even for us, the veterans of secret societies".[46]

Records show that Adam Weishaupt fled Ingolstad in February 1785, going north to Regensburg. Later in 1787 and going farther north, he settled in Gotha. The Catholic Encyclopedia, again under the topic Illuminati, page 662, states: "After 1787 he renounced all active connection with secret societies, and again drew near to the Church, displaying remarkable zeal in building of the Catholic church at Gotha. He died on 18 November, 1839, "reconciled with the Catholic Church, which as a young professor, he had doomed to death and destruction" — as the chronicle of the Catholic parish in Gotha relates". How emotional. After serving well in his duties to become the leader of one of the most sinister movements in history, the erring child then returns home to be welcomed with open arms; just another typical example of Roman Catholic double-face.

THE ILLUMINATI "SPIRIT" EPIDEMIC CONTAMINATES FRANCE

The "spirit" of the Illuminati settled over the nation of France like a heavy fog tainted with poison, and the whole country heaved from its effects. The first symptoms, which later erupted into the great French Revolution of 1789, were felt from the ground work that had been wonderfully prepared by the "Philosophies"; those French school of thinkers, writers, scientists and men of letters, who gradually altered the traditional thoughts of the people. From these, the altered expressions of thought spread and found safety and refuge in the secrecy of Freemasonic lodges, where they virtually littered the French communities and cities. It is from here that the germ of revolution spread like a disease. But understand, it was 'illuminized' Freemasonry that produced the French upheaval, that actually made the Revolution, that created anarchy and sent the people into the streets in a frenzy and savage delirium. It was those principles introduced into the lodges of France in 1787 by the disciples of Weishaupt — "patriarch of the Jacobins" that culminated into such butchery; that became known to history as the Reign of Terror. But these ferocious merciless indiscriminate massacres and mutilations always seem to accompany Jesuit promptings; whether it is the St. Bartholomew or Irish Massacres, the 'Thirty Years' War or the French Revolution; and is akin to being Satanic. But who could ever blame the Jesuits for the French Revolution; they were banished.

GREAT FREEMASONIC CONVENTION PRODUCES AMERICAN REVOLUTION

The American and French Revolutions were tied intimately together by the same conspiracy of Rome, well concealed behind the covers of the Illuminati Order and Freemasonry. This is not to say, that all those caught up in the Movement understood exactly where it was coming from or where it was headed. Yet names prominent in one Revolution were also involved in the other. For example, La Fayette who was introduced into Freemasonry at a very young age, married at eighteen a girl-child of only fourteen years, and after making her pregnant, felt such an obsession for fame and glory, spurred on by his intense hatred for anything English, left France secretly one year after his marriage, not even telling his young wife, to fight under George Washington in his cause for the American colonies independence. In his haste to leave France unnoticed with several of his adventurous friends, he could not find a ship departing. So as a young aristocrat with financial means, he just up and bought a ship of his own to serve his purpose. He sailed and landed, going straight to Charleston, South Carolina. After receiving his Masonic instructions, he traveled north to join George Washington.[47]

There were over twenty-seven thousand Frenchmen who fought in the American war for independence; that were involved in the deciding battle of Yorktown. Fifteen miles from where the author was born and raised, the French General Rochambeau and a soldier named Alexandre Berthier, later to become general under Napolean Bonaparte, who invaded Rome and took Pope Pius VI prisoner, camped in the area known as White Marsh, Maryland. These men later, were both active in the French Revolution. After La Fayette returned to France to become one of the leading members of the French Revolution, there were numerous letters exchanged between him and George Washington. And in like manner, American statesmen Benjamin Franklin and Thomas Jefferson were active members of the French Masonic Lodge of the Nine Sisters.

The vigorous Freemasonry activity exercised during the revolt of England's North American colonies had a much greater significance attached to it than what is seen on the surface. Separating the colonies from England became more a subtle victory for Rome over England, rather than the colonies victory over England for their independence. Practicing Catholicism publicly in the colonies under England's rule was stringently forbidden. Now with America declared as a Republic, offering religious freedom to all, Catholicism became free to practice its own religion uninhibited. And regardless of all the hype and glorious propaganda that each of us have been taught about the American Revolution, freeing Romanism in the North American colonies was the concealed and true motive. The product of the first Great Freemasonic Convention held in 1768 was the American Revolution. But the 'Grand Design' of Rome had far greater plans for America; a much more grandiose future than just being liberated from England; plans made even before its birth. And should anyone care to catch a glimpse of the strange work Rome has planned for America, what her strategy and tactics will be, actually, what's in store for all humanity when Rome makes her final thrust for world dominion — then make a study of the French Revolution.

CHAPTER 12

THE PERPETRATORS AND EVOLUTION OF THE GREAT FRENCH REVOLUTION

SECOND GREAT FREEMASONIC CONVENTION PRODUCED FRENCH REVOLUTION

It was on 16 July 1782, that the second Great Masonic Convention was held at Wilhelmsbad, Germany, attended by representatives of Masonic bodies from all over the world. Now that the American Revolution was behind them and Freemasonry had gathered sufficient strength, the "Concealed Superiors" attempted to unite them all under one supreme sway; namely that of Illuminism. This second Convention effectively produced the French Revolution. The Freemasonic purpose for the American Revolution was to establish a Republic that would guarantee the 'equalization' of all religions. In the next stage, using the French Revolution, under the pretense of equalization of all peoples, or as was implied, the "sovereignty of the people" — through them, the divine right of the Monarchy was to be toppled and abolished. It was graphically accomplished with lobbing off the heads of both the French King and his Queen.

It is also well established that French Freemasonry was strongly represented at the Wilhelmsbad Convention. Just how many Frenchmen there who actually became 'Illuminized' is something we shall never know. Certainly it is not the intentions of this benevolent Society to reveal their inner-most secrets to us. And when considering that much has been written about the history and grisly scenes of the French Revolution, that deliberately ignores the masterminding and involvement of

Freemasonry and the Illuminati — this alone shows their awesome ability to carry out their sinister designs, then historically, cover it up through censorship and silence. Yet through sketchy records, deliberate leaks, memoirs left behind, disgruntled members, and sometimes, even nature will accidentally co-operate, such as the Iluminati courier being struck dead by a lightning bolt and his classified papers finding their way into government hands, all help to put together a fairly good picture.

One such source comes from, you won't believe, a Jesuit himself, named Augustin Barruel, who supposedly, according to his story, fled France from the September massacres to England. In London, in 1797, he brought out a four-volume exposition of the French Revolution and Jacobinism. Now if we properly understand his motives and carefully weigh his devious intentions, which was to give a record of the events, while at the same time divert history from implicating the Jesuits, then perhaps his writings can be judged with some historical integrity. But when dealing with the darkest of all conspiracies, that hides behind master deceptions, out-right lies, and complete contradictions, there will be things we will never know about. So whether we know all the whos, the whens and wheres or not, it does not void the fact that every cause has its effects. The Jesuits energized the Illuminati 'cause', and certain Frenchmen who we know that were "illuminized", produced its horrible 'effects'.

FREEMASONRY AND ILLUMINATI — COVERS FOR ROME AND HER JESUITS

One of the most common tactics resorted to in order to cover up one's tracks in a crime, is to scoff at the very idea that they were even involved. And in order to divert attention in another direction, it has been insistently proposed for us to believe, if we are so naive, that Revolutions spring "spontaneously" from embittered and oppressed peoples. It sounds good, almost convincing; but I dare say, try to start one on your own sometime. Societies have always been well governed by laws that respond quite promptly and most effectively to any uprising. Also, successful revolutions cost money, lots of money; to organize, gain sympathizers, and for weapons. Common people just do not have access to these means. Revolutions then, is a game of the rich; the super wealthy and powerful. Common people are nothing more than their puppets; dumb animals to be controlled, regulated, and herded into corrals. And to view the external mechanisms of the French Revolution only as an explosion of a suppressed people, as its perpetrators wish us to do, and not understand the inner workings of Freemasonry, the Illuminati, and Rome, is to form an utterly distorted and false picture. Something similar to watching an engine working on the outside without any knowledge, that on the inside, there are pistons, fuel, and that tiny 'spark' that explodes everything into motion.

Rome has very cleverly and masterly painted a picture of sweet innocence of having any involvement in the French Revolution. She, as a Church, is described as having been persecuted during the time, where her churches were closed or misused and priests terribly harassed. This one-sided truth which makes her appear as a victim of the times, along with being well hidden behind Freemasonry and the Illuminati, covers up her crimes with a near perfect alibi against any accuser. And not only does Rome walk away from the French Revolution atrocities not being suspected, but Freemasonry and the Illuminati as well. Today, those who are 'intellectual' smugly ridicule and smirk at the idea of an Illuminati existence or that there ever was a malicious Freemasonry. That kind of thinking is for radicals.

The state religion of France, without dispute, has always been the Roman Catholic Church. As such, the Roman Church strongly domineered the French government. It was her 'divine' right. Indeed, during the years which King Louis XVI reigned, nearly all of the twenty-six million who populated France were Catholic; from the king down to the lowest peasant. The Church as an institution, being very powerful, not only influenced the policies of government, but nearly all schools were in the hands of the Church. In addition, its own courts of law. It also controlled most sources of information, since it had taken upon itself the responsibilities of censorship. For those who could not read, the clergy were the means by which Government decrees and intentions became known; and by which the liberal ideas and trend of the 'philosophies' also became known.[48]

France, at the time, was the perfect role model and stronghold of Catholicism, in which ecclesiastical approval was necessary for just about every function in life. To court the idea that the French clergy leadership was not active in guiding France into its impending Great Revolution would be absurd.

THE PLAY OF SUN WORSHIP OCCULTISM

When 'new' knowledge lights up or illumines a student's mind, it is said — they can now "see". Therefore a student is also referred to as a 'pupil'. This 'pupil' is quite significant in the Occult world. The Sun, the great light and illuminator of the world, also became representative of Horus, Osiris resurrected, the great god of the Egyptians. The Egyptians, when seeing the first rays of the Sun in the morning would say, Horus-is-risen. These words have come down to us today condensed in our one word, "hor-iz-on". Horus, like the Sun's rays, that dispels darkness and is 'seen' to penetrate into every crevice of the natural world, was represented by an 'eye' or pupil that also had the ability to 'see' and penetrate into all things; dark secrets and knowledge that was unperceivable to the average person. As the Sun's rays are universal, so the religion of Horus is also universal; ruled with its god-king, Pontifex Maximus head. And as each that are initiated and illumined into the Brotherhood, they become a pupil or an 'eye' for the Brotherhood. So this occultic "all seeing eye" of Horus became also the same symbol of Adam Weishaupt's Illuminati — which now is displayed as Big Brother's 'eye' watching over us under the Novus Ordo Seclorum — New World Order system — on the back of every American one dollar bill.

It is no mere coincidence that the clergy of Rome, Freemasons, and initiates of the Illuminati when reaching the higher ranks of their orders, also find themselves overlapping each other in their pursuit of their common bond of occultism. The possibility, (especially the rich and powerful, who have always looked down on those beneath them as sub-human) of becoming 'truly' superior by occult magic, so to have direct intercourse with God, speak to the dead, heal, foretell the future, or turn base metals into gold, has excited and intrigued man's mind for millenniums. Even Ignatius Loyola was not exempt. Long before he founded the Jesuit Order he had participated in the Spanish Illuminati, called the Alumbrados, and had been brought before the Inquisition as a suspect. Likewise, numerous popes enchanted by the magic of Egyptian religion, have raised up obelisks brought from Egypt to glorify their courtyards and gardens. It was not that the Church did not believe and practice the occult, but to be approved, it had to be first 'christianized', Roman style. And individuals communing directly with disembodied entities or higher angelic realms was worthy only of hell and the stake. The priests of Rome wished to keep for themselves alone the sole right to deal with the beyond.

During the Catholic Counter-Reformation, spearheaded by the Jesuits, witches, sorcerers, and magicians, along with Protestants were burned by the thousands. Strangely, those who taught and practiced the occult were being savagely persecuted by the world's center of Occultism — Rome. During those brutal years, the occultic Hermetic wisdom of Egypt disappeared from sight, going under-ground to find succor with the strangest of all strange foster mothers — the very organization devoted to its destruction — the Society of Jesus. It was Jesuit Athanasius Kircher, who under the sanction of two popes, Innocent X and Alexander VII, (both popes who raised in their own honor forgotten obelisks brought from Egypt by earlier Romans) became highly reputed for his life long work, research, and written volumes on Egyptian obelisks, hieroglyphs, language, religion and mythology. He died in 1680, becoming regarded years later as the founder of egyptology.[49] The Jesuits 'unofficially' insinuated themselves into this Egyptian wisdom, while 'officially' condemning it as damning heresy. As the tack of Rome and the Jesuits turned a different direction, the century which followed Kircher's, the so called Age of Enlightenment, was to see a flourishing of the Egyptian Hermetic tradition in the ranks of Freemasonic orders — and especially in the Bavarian Illuminati.

THE ROLE OF THE GREAT MAGICIANS — COMTE DE SAINT - GERMAIN

Official history has never disputed the part played by magicians during those years before the French Revolution. They quite adequately contributed to all the hype, agitation, and fervor of the time. Of the many who appeared in Europe, two of the most mysterious, Comte de Saint-Germain and Count Alessandro Cagliostro, seemed to move in the twilight between history and legend. Widely known for their psychic powers, they awed and mystified those who met their acquaintance. To add to their mysteriousness, they seemed to be without means of support, yet were free with their money and also gave generously to those in need. Both being aristocrats and high ranking Freemasons, they were perfectly comfortable in king's courts or any other circle of society where aristocrats gathered. Their records become important to us when we consider their wide occultic and Freemasonic associations that greatly influenced those in top levels of government and the clergy of France. They both preached a timely message; the message of a coming 'change'.

Saint-Germain was born about year 1706 and lived till 1784. An accomplished musician, he could play and compose with equal ease. More fascinating, he could write a love letter with his left hand while composing a poem with the other, or compose the same text with both hands so alike they appeared identical when superimposed. After falling into a trance for hours or days, he would describe having visited the remotest corners of the planet, or even the stars. He described his past lives and recounted historical events as if eyewitnessed. He was said to have discovered the elixir of life, and his rejuvenating pomades were much in demand by the ladies. He also had a deep understanding of reincarnation, hypnosis, pharmacology, clairvoyance, levitation, and the Tantric arts. He was as great an alchemist as chemist, and a series of impressive laboratories were placed at his disposal by the aristocracy and royalty of Europe. A personal counselor to kings and princes, (of particular interest, he was close adviser of Prussia's King Frederick II, the Great) Saint-Germain served as intermediary between prime ministers in England, France, Austria, Prussia, and Russia. His adventures took him to Russia to help Catherine II seize the throne from her impotent husband Paul III, and to Charles of Hesse, son-in-law of King of Denmark, who became a student of alchemy and the magic of evoking spirits, and Saint-Germain's truest friend and admirer.

It becomes quite obvious if you take note, that the instigators and promoters of the conspiracy that was agitating Europe during the time, were all friends and associates of each other, acting out their parts like in some grand mystery drama. The Jesuits, Jacobites, Philosophes, Roman clergy, Freemasons, Magicians, the Illuminati, and Jacobins all performed marvelously to the direction of Rome. In other words, birds of the same feather flock together. Saint-Germain the great magician, was adviser to Frederick the Great, and was also an active Jacobite. Interestingly, in 1745 we find him in London, confined to the Tower, suspected of being on a spying mission for the King of France, Louis XV, who had mounted a fleet to help the Pretender. His predicament became worse by the discovery on his person a letter of thanks from the Pretender. But after the invasion failed, he was released and allowed to leave England, presumally, thanks to his connections in the British aristocracy and Freemasonry.

Another bit of information that will illustrate dramatically just how far the French Revolution 'plot' had advanced among Freemasons by year 1758, over thirty years before it actually erupted, was an incident that occurred during that year. Saint-Germain, being invited to dine with French King Louis XV, fascinated the king with his ability to eliminate flaws from gems, rendering them more valuable, or to conjure visions of the future. However, he frightened the king with a vision of his grandson, Louis XVI, 'decapitated', admonishing the monarch that "reform" was essential not only in the Church, but his government if he wished to avoid revolution, urging him to move toward a constitutional monarchy such as in England.[50]

MAGICIAN COUNT ALESSANDRO CAGLIOSTRO

Cagliostro, a younger man than Saint-Germain, was born about 1743 and died 1795. He became Saint-Germain's student, and as a magician far eclipsed his master. Like Saint-Germain, he also traveled extensively throughout Europe and England, and was welcomed everywhere from one Masonic lodge to the next. Always traveling with his stunningly beautiful wife, where in Prussia, they were cordially received by King Frederick the Great. Entering into a city, and as news spread that the great miracle healer had taken a house in town, rich and poor flocked to his door, on crutches, on stretchers, in every state of disease. In all of these Cagliostro took a benevolent interest, soothing, restoring confidence, and healing. The record is abundant, precise, and incontrovertible as hundreds of cures were attested to by official statements and reports. As famous as he became being a magician, there were two other factors that greatly contributed to him being notorious. One was his founding of the Masonic Order of Egyptian rite. The other was his involvement in the diamond necklace scandal. Both, were ingredients by which the Conspiracy furthered the French Revolution cause.

Magicians are the visible Public awareness and propaganda agency of the occult. By means of their deceptions, sleight of senses, and cleverness, they arouse and stimulate curiosity to induce public involvement. This is easy enough to achieve, for every level of society seems to become gullible and excited when it comes to the allurements of magic. But it was the wealthy and powerful mostly who indulged their leisure time by delving into the secrets of nature and the supernatural making it into a science. That science, originating with the Babylonian and Egyptian priesthoods, those self proclaimed demigods, became a system worthy to imitate. Unraveling and unlocking the mysteries of the invisible world of nature to produce material technologies that benefit and marvel mankind becomes a powerful credibility tool to also convince mankind of their spiritual abilities. Certainly by holding audiences spellbound with their magical and material accomplishments is ample proof of their divine attributes as well. And so the Egyptian system of initiation into this mysterious Brotherhood became Cagliostro's pet project.

That all the 'heads' of the Conspiracy were working together, there is no doubt. Cagliostro, Saint-Germain, Frederick the Great, Adam Weishaupt, and many others, always in touch one with another and each serving in the capacity that best suited his talents. Cagliostro the magician, was encouraged, or probably directed, to bring to Masonry the esoteric principles of ancient Egypt with a purified and regenerated ritual. For this, Cagliostro began to formulate his new Egyptian Rite of Masonry based on the ancient Hermetic wisdom as well as on the later Alexandrine Rites of Memphis. We find Cagliostro making his rounds, first, in a castle in Holstein placed at Saint-Germain's disposal by Prince Charles of Hesse, to Berlin, then to Leipzig. In Leipzig, at the lodge of Minerva of the Three Palms, Cagliostro learned from Dom Permety, a Catholic Benedictine alchemist who had developed a Hermetic Rite of Perfection, to convoke "the entities that revolve in heaven." Permety was later made a member of the Academy of Berlin by Frederick the Great, then curator of his Royal Library. Eventually he formed the lodge of Illumines of Avignon. On the basis of these various techniques, and what he claimed to have learned in his travels in Egypt, Cagliostro fashioned his rite for summoning angels.

In Ingolstadt, Cagliostro met Adam Weishaupt who claimed interest in using celestial intervention as achieved by Cagliostro for the furtherance of a program of worldwide religious reform. As a place to settle, Cagliostro chose the Rhineland city of Strasbourg. There he became friends with the bishop of Strasbourg, Louis Rene Edouard, Cardinal de Rohan, Prince of the Empire, Landgrave of Alsace, Headmaster of the Sorbonne, Grand Almoner of France, a descendant of the ancient kings of Brittany. As scion of one of the most important families of France, he held vast lands, and resided at his sumptuous Chateau de Saverne, where he was attended by fourteen butlers and twenty-five valets. The cardinal, who, like Cagliostro, cherished a passion for alchemy. Inviting Cagliostro to stay at his chateau, he put a laboratory at the magus's disposal where he attested to seeing Cagliostro produce before his eyes not only gold, but diamonds. "In my place, in my presence," said the cardinal, "he has made five or six thousand pounds worth of gold." However, all that so called gold making did not prevent both of them from being central figures in the diamond necklace scandal.

In Lyons, center of Illuminism, and of interest in the occult, lived numerous followers of the clairvoyant philosopher who explored the spirit world in vision — Emanuel Swedenborg. There were also the followers of the so called "unknown philosopher," Claude de St. Martin, and of Martinez de Pasqually's Elus Cohens who had returned to the Gnostic concept of the universe as a living divine organism in which man could rise through the cabalistic spheres to his true and divine self. Received with great enthusiasm by the Masons of Lyons, Cagliostro believed he had found the true setting for building a Central Masonic Lodge devoted to his Egyptian Rite.

The citizens of Lyons were happy to contribute to the creation of a Lodge of Triumphant Wisdom of which Cagliostro would be Grand Cophte. Started in 1784, the splendid temple was ready in 1785. From all sides, says Cagliostro's biographer, Francois Ribadeau Dumas, adherents flocked to Cagliostro's Egyptian rite, "drawn by the beauty of its sentiments, the loftiness of its ideals, its central rule of love." In the lodge, the neophyte was to be put through the grades of initiation, when upon reaching the seventh, says Masonic historians, Yarker and Hall, all the great mysteries were explained. But Cagliostro could not tarry with his adepts in Lyons. He was summoned to Paris by his friend Cardinal Rohan, who, anxious to return to royal favor, and hopeful of becoming the king's first minister, pleaded with Cagliostro to use his wonder-working powers to help him regain the favor of the Queen Marie Antoinette.

Cagliostro and his wife, Serafina, arrived in Paris in January of 1785 as guests of the Cardinal. French Masons there were quick to welcome Cagliostro, inviting him to join the Lodge of the Nine Sisters, grand-mastered by Benjamin Franklin. Urged by fellow Masons to open an Egyptian-rite lodge in Paris, Cagliostro installed himself as Grand Cophte of the Temple of Isis in the rue de la Sourdiere. There he admitted women to "the mysteries of the pyramids," attracting such high-ranking ladies as the queen's favorite, Madame de Lamballe, who was initiated at the vernal equinox of 1785. Cagliostro then formed a supreme council with the duc de Montmorency as Grand Protector, Jean-Benjamin de Laborde, farmer-general of France as Grand Inspector, and Beaudard de Saint-James, wealthy treasurer general of the French navy as Grand Chancellor. His Royal Highness the duc de Chartres, shortly to inherit his father's title of Duc d Orleans, and become one of the richest men in France, and who was at the time Grand Master of French Masonry, attended an Egyptian-rite ceremony, declared his confidence in Cagliostro, and announced his official recognition of the rite. Another grand seigneur with equally liberal tendencies, fresh from aiding the Americans in forming a republic, also joined Cagliostro's Egyptian rite and proclaimed his absolute confidence in the powers of its Grand Cophte; Marie Joseph Paul Ives Roch Gilbert Motier, Marquis de Lafayette.

Of all the prestigious names listed as being actively involved in occultic Freemasonry and the goal it was rushing its members toward, only through censoring history does the general public lose sight of the true conspirators. Certainly these things were not done in a closet. Cagliostro confidently estimated the followers of his own rite to amount to a million members. But better than that, France had twenty-six Masonic lodges that were presided over by Catholic priests, and members of the clergy of all ranks constantly frequented Masonic rituals. Catholic lodges had been founded in Paris under the protection of the marquises de Girardin and de Bouille, both royalists and friends of Saint-Germain, whose goal was to "establish communication between God and man by means of intermediary beings." Soon so many priests were attending the Egyptian ceremonies, declaring themselves highly satisfied with the rite, that Cagliostro, whose dream was to effect a union of his Egyptian science of magic with the fundamental beliefs of Catholic Christianity, was moved to hope his order might at last be recognized by the pope, as had been the order of the Knights of Saint John. Cardinal de Rohan promised Cagliostro his support and appealed to the archbishop of Bourges, to whom Cagliostro explained his rite. This resulted in a favorable report being sent to Rome. But an unexpected Parisian scandal was to pit the pope's dutiful acolyte Louis XVI against the forces of Freemasonry and accelerate the French Revolution.

CAGLIOSTRO, CARDINAL DE ROHN, AND THE DIAMOND NECKLACE SCANDAL

With two strikes against her, the court of Louis XVI was hostile to Queen Marie Antoinette, first, because she was an Austrian, not French, and second, because of her extravagant spending sprees in times when France was considered to be in a financial crisis. The Queen, attached to an impotent husband, cheated of romance, amused herself with costly dresses, gems, and palaces, with operas, plays and balls. Her longing for jewelry became almost a mania. She lost fortunes in gambling, and gave fortunes to favorites in reckless generosity. The King, always willing to please his Queen, indulged her because he admired and loved her, and because he was grateful for her patience with his impotence. Giving birth to a second son 25 March 1785, the King was so pleased he bought and gave her the Palace of St.-Cloud. The court condemned this indifferent extravagance and the public never forgot her intemperate expenditure of its taxes, nicknaming the Queen, "Madame Deficit." The stage was set...

Then there was a string of 647 diamonds, allegedly weighing 2,800 carats, that two court jewelers, Charles Bohmer and Paul Bassenge, who had bought diamonds from half the world to make a necklace for Mme. du Barry, were confident that Louis XV would buy for her. But Louis XV died. Who now would buy so fabulously expensive an adornment? The jewelers offered it to Queen Marie Antoinette, who wanted it, but the king, considering the economic condition of the country, refused to buy it for her, or so the story goes as confessed by an enterprising lady of the court.

Jeanne de Saint-Remy de Valois, who called herself Countess de la Motte, was an attractive and ingenious lady with an extraordinarily vivacious personality. Flitting and fluttering around Paris and Versailles, she charmed with her radiance and soon became mistress to Cardinal de Rohan. Pretending to have high intimacy at the court, she offered to win the Queen's approval of the Cardinal's aims to become chief minister, convincing him that she had access to the Queen, whose favors she could obtain, if only, with his large fortune, he would guarantee a financial transaction. Telling him of the Queen's great desire for the diamond necklace and her terrible disappointment in not being able to have it, but could, if the Cardinal would merely act as guarantor to the bankers who owned the necklace. Then the Queen could acquire it immediately and pay for it in installments from her own private funds. In return, she would grant the Cardinal her "favor", and even meet him clandestinely in the park of Versailles.

The Cardinal, swept away by this lady's sexual attractions, was even more delighted and infatuated by the prospect of becoming a lover of the reputedly sensuous Queen, fell completely for the scheme. De la Motte worked hard, having had forged letters from the Queen authorizing the Cardinal to buy the necklace in her name, even disguised a prostitute to meet the Cardinal in the park impersonating the Queen. When the Cardinal presented the letters of the Queen promising to pay in installments with his written guarantee to the bankers, the gems were surrendered to him. Rohan took the necklace, at de la Motte's request, and turned them over to an alleged representative of the Queen. That was last seen of the diamonds.

It did not take long, when the first installment came due and the Queen did not pay up, for certain people to realize that they had been 'had'. The bankers going to the Queen, the shocked Queen going to the King, the King summoning the Cardinal to give an account of his actions, and de la Motte had skipped. When de Rohan related his story showing the forged letters, the King and Queen were outraged. The King suspected at once that Rohan and others of the faction hostile to his wife had plotted to discredit her. He ordered the Cardinal, Cagliostro, who was thought to have masterminded the whole intrigue, his wife, and de la Motte, who was found and apprehended, all be sent to the Bastille. As months wore by, the King believing that an open trial was necessary to convince the public of the Queen's innocence, foolishly ordered an investigation by those considered enemies, the Paris Parlement. Cagliostro, also outraged at the horrible injustice of a system which allowed a king to imprison in the Bastille anyone he chose, for as long as he chose, even for a lifetime, without access to a lawyer, to be tortured at the pleasure of his jailers, wrote and prophesied the brutal death of the Bastille's governor, the Marquis de Launay, and predicted that stone by stone the Bastille would be demolished till the people of France could dance on its site.

At the trial, which was intended to be the trial of the century for France and was, Madame de la Motte accused Cagliostro of stealing the necklace and selling the stones, piece by piece, in England — which in reality she had done herself, with the help of her husband. The judgment of the Parlement, after due deliberation, was pronounced 31 May 1786, finding Madame de la Motte to be the guilty party, condemning her to be publicly whipped naked, branded, and to life in prison. Cagliostro, Serafina, and Rohan were found guiltless and released. But the governor of the Bastille fearing a daylight demonstration, waited till midnight to let the Cagliostros out. But even then a tumultuous crowd of almost ten thousand Parisians were there to greet him as their hero and benefactor against a king who was unjust, and his innocence as a victim of the hated Austrian, Marie Antoinette, whom Parisians believed to have been guiltily involved in the affair of the necklace. So intense was the hatred for the King and Queen, brought to a climax by this affair, that later Napoleon said, "the Queen's death must be dated from the Diamond Necklace Trial."

After a year in prison, Madame de la Motte conveniently escaped and joined her husband in London, wrote an autobiography, and died in 1791. The King and Queen banished Cagliostro from France, declaring him, and recorded by many historians, to have been an impostor and petty crook who lived during the time by the name of Giuseppe Balsamo. Afterwards, we find him wandering from one country to another, but always chasing his cherished dream. It was 17 May 1789, the year the French Revolution erupted, that the Cagliostros set off by carriage for Rome to obtain from Pius VI approval for his Egyptian rite of Masonry, a move intended to 'officially' unite Catholic Christian and Mason, and fulfill his treasured ambition. But it was not to be, for this pope also was preoccupied with the inauguration of another obelisk raised in his honor. Cagliostro was seized by the Inquisition, and died in 1795 mysteriously at their hands.[51]

ECONOMIC STRAITS — PRESSING ISSUE TO LAUNCH FRENCH REVOLUTION

Marvelously, all the components designed to produce the French Revolution did its intended work, with attitudes and opinions successfully molded well in advance. The one component that could always be counted on to effectively touch everyone and result in an abundance supply of choice opinions was 'economic straits', which became the pressing issue used to get the Revolution's wheels in motion. In 1789, the year of the Revolution, the population of France was about twenty-six million. Of these, about twenty-one million lived by farming. But although over a quarter of the land in the country was owned by peasants, few possessed more than the twenty acres or so which were necessary to support a family. So the vast majority of Frenchmen were not only forced into poverty conditions, with many being abject, but their grievances were aggravated by their liability for most all the taxes from which the privileged nobility were exempt. However, it meant nothing that the humble peasant was poor, miserable, and hungry, but now, the king himself was having serious financial problems.

As a result of the King's extravagant spending, his indulging of his two extravagant brothers and his beloved Queen, whose debts the King always paid, the increasing expense of government and public works, and the cost of the country's wars — in particular France's participation in the War of American Independence which involved expenditure of about two-thousand-million livres made the collection of further and more burdensome taxes inevitable, unless the state were to slide ever deeper into bankruptcy. The mind of the nation now, was well programed and conditioned by the propaganda agents of Rome, bristling for a "change" as the nation's money problems worsened. But more wonderful, the problem was aggravated during the summer of 1789 by a prolonged drought that rendered millers unable to grind grain due to an acute shortage, and as a consequence, a shortage of bread that brought on an increase in outbreaks of violence. The perfect setting for those plotting a revolution.

At the beginning of his reign, Louis XVI had called upon the services of the clever, witty Comte Jean-Frederic de Maurepas. With the guidance of Maurepas, and of Maurepas's intimate friend and confessor, the Abbe Joseph Alphonse de Veri, Louis had gradually and nervously replaced his grandfather's Ministers with others, including Anne-Robert Turgot, Baron de Laune, whom in 1774 he appointed Controller General of Finances. He also decided, or more accurate, was counseled, to recall the parlements, including the ancient Paris parlement.

This Paris Parlement, quite unlike the British Parliment, was one of thirteen appeal courts which had assumed the right of registering laws, principally royal edicts connected with taxation, but which aspired to the right of veto as well. Its jurisdiction covered about ten million people in northern France and since its influence was so much greater than the other provincial parlements, which were inclined to follow its lead, it was usually referred to simply as 'parlement'. Its members, being far from representative of the people as a whole, granted hereditary nobility, and the principal offices had come to be held by some of the most renowned and wealthy dynasties in France. Proposals for the admission of commoners were always strongly resisted.

Although parlement was far more concerned with its own interests than those of the nation at large, it had come to be regarded in the people's mind, largely as a result of its own propaganda, as their champion. It did indeed, its members being aristocrats, do quite as much to promote and publicize liberal political theories as the 'philosophes', whom both were bent on the eventual destruction of royal absolutism, while in the meantime, resisted any encroachments upon their privileges. These privileges were extensive: only they could become ambassadors; only they could reach the highest offices in the Church; only they could command regiments in the army. Indeed, since 1781 it had become virtually impossible to obtain a commission in the army at all unless four generations of aristocratic birth could be proved. And of course, they were privileged to be exempt from paying most all the burdensome taxes.

King Louis XVI was aware of all of this and knew he was asking for trouble when he recalled the exiled parlement and spoke to the reconvened members on 12 Novembers 1774. Being guided as a pawn in Rome's game of chess, he chose instead to follow the advice of Maurepas and his Roman confessor, who argued that he must listen to public opinion and follow it; that a monarch who recalled parlement would be 'considered a friend of the people'. 'I should like to be loved', he had once declared. With the recall of the parlement and the appointment of fresh Ministers, the people began to hope that a new age might be dawning. In reality, it did little to alleviate the plight of a nation whose fundamental grievances remained without a remedy.

To demonstrate the involvement and participation and the effectual influence of the priests and prelates of the Roman Catholic Church during the time just prior to the French Revolution eruption, we will briefly follow events and those names that are so famous in leading France into its Great Revolution of 1789. As stated, France had its overwhelming financial problems that were taking the nation to the brink of utter collapse with the monarchy collapsing with it. Seeking solutions and a remedy, France went through numerous Finance Ministers with the hope that each could provide a miracle that would save the nation. Turgot, being appointed in 1774, was dismissed two years later in May 1776, having lost the confidence not only of the King and Queen and the Court, but of the financiers, the Church and parlements as well. Next Jacques Necker was appointed, who was considered a financial genius. When he came to study the country's inequitable tax system, Necker was faced with complicated and intractable problems which he was quite incapable of resolving. He was forced to resign.

Necker was succeeded as Director-General of Finance by Charles-Alexandre de Calonne who realizing the perilous state the country's finances were in, took the only practical step but hazardous, drew up a detailed program that would reform the whole tax system. Calonne proposed a new tax on land which was to be imposed without regard to the status of its owners and which would accordingly fall most heavily upon the privileged classes. The apprehensions of the nobility and the clergy that this new tax would prove not only financially burdensome, but also the first step towards the extinction of their privileged positions, aroused immediate opposition in all the high places. The King's brother, the Comte de Provence, and the King's cousin, the Duc d'Orleans, Freemasonry's Grand Master of the Grand Orient, both voiced their disapproval of him. So did Etienne d'Aligre, one of the leading magistrates in the Paris parlement. So did the adherents of Necker who chose to believe their hero's assertion that France had been solvent at the time of his enforced resignation. So did Lomenie de Brienne, the sickly, ingratiating and scarcely less than agnostic Archbishop of Toulouse, who hoped to succeed him. So did the influential Archbishop of Narbonne who declared, 'Calonne wishes to bleed France to death. He is merely asking us whether to make the incision on the feet, the arms or the jugular vein'. And so did the Queen.

Obliged to listen to these voices in condemnation of his Minister, the King at first supported him, then wavered, asking constantly for advice, "What can I do? What should be done?" In the end Calonne was dismissed and exiled to his estates in Lorraine, whence threatened with proceedings against him by the Paris parlement, he fled to England. Now Archbishop Brienne of Toulouse replaced him; but when he presented to the special Assembly of Notables, (a convention nominated by the King whose 144 members included mayors and magistrates as well as nobles and prelates) a shadowy version of the proposals made by Calonne, of which he had just rejected, the Notables were in no mood to accept from the Archbishop even so mild a concoction of the medicines that they had refused to take from Calonne. The Assembly of Notables was dissolved and they went home, having demonstrated the firm determination of most of their number to prevent the King's Ministers tampering with their privileges.

The King was desperate to find a source for fresh money, so the land tax and other measures which the Notables had rejected were now presented to the Paris parlement. The parlement, among whose members were several who had sat with the Notables were equally determined, refused to let them pass, protesting that any new taxation required the assent of the 'Estates General', a consultative body of clergy, nobles, and representatives of the Commons or Third Estate, which had not met since 1614 in the reign of Louis XIII. Confronted by an uncomprosing parlement and worried by a crisis in foreign affairs, the King and Brienne decided to use force. They dispatched troops as the King invoked his right to enforce various edicts to which parlement had objected, depriving the Paris parlement and all the provincial parlements of their power of opposing the monarch's will. That summer of 1788 violence erupted all over France, with no taxes whatever being collected. In protest that they were acting in defence of the parlements, nobles and magistrates came together to block any attempts the Government had to impose equality of taxation.

As the prospect of national bankruptcy grew more alarming, Brienne turned in desperation to the clergy. But they, in an extraordinary meeting of their own Assembly, also condemned the Government's reforms and granted only a small proportion of the money for which they had been asked. Forced to accept defeat, Brienne announced on 5 July that the 'Estates General' would be summoned to Versailles in May the following year of 1789. A few weeks later he handed in his resignation. The King had no alternative but to reappoint Necker, and recall the parlements.

ESTATE GENERAL SUMMONED

Just when there was a general satisfaction being felt by the announcement that the 'Estates General' were to be reconvened, it was soon overcast by a further declaration by the Paris parlement that they should be composed as they had been in 1614 — which was to say, that the three orders whose representatives were to meet in Versailles, the clergy, the nobility, and the Third Estate or Commons, were to have an equal number of delegates. This meant that, if each order were to vote separately, the clergy and nobility could always combine in defense of their privileges to thwart the aspirations of the Third Estate. This announcement jolted the Third Estate, and the popularity of parlement, which the middle class had formerly been inclined to view as a bulwark against despotic government, collapsed overnight. Thus it was that, in the autumn and winter of 1788, the struggle between the monarchy and the aristocracy was transformed instead into a social and political conflict between the privileged and unprivileged classes. Thus also, by moves and counter-moves in Rome's chess game, the pieces were jockeyed into position to escalate the plotted Revolution.

It was during this interval of time, from the autumn of 1788 through the summer of 1789, that politics became an all-consuming interest. As the issues broadened, the solidarity of the privileged orders weakened. A split appeared even in the ranks of the parlement of Paris between the conservative magistrates and those with liberal inclinations. The Third Estate also found champions of its claims among the lay and clerical aristocracy. Also in these months was formed, in opposition to the coalition of the conservative aristocracy, a combination of liberal theorists and politicians who assumed the role of the "patriotic" or "national" party. It was during these months that political tracts and pamphlets flooded France and Paris by the hundreds of thousands, supplied each day with numerous new titles. It became a war between the Third Estate and the other two orders, as a stream of freshly printed pamphlets propounded the ideas of a new declaration of rights, new conceptions of national sovereignty and France's need of a constitution. And nearly all the leaders of the movement were members of a secretive body known as the "Society of Thirty", which acted as an organizing group for liberal measures.

The Society of Thirty, founded in November 1788, usually met at the house of the rich magistrate and parlementaire, Adrien Duport. Many of its members were equally rich, able to finance the authorship and distribution of pamphlets, the circulation of lists of grievances which were intended to serve as models for others, and the dispatch of agents to the provinces. They included the Duc de La Rochefoucauld-Liancourt and the Duc d'Aiguillon, the Marquis de Condorcet and the Vicomte de Noailles. Among their number were also three men whose influence on the course of events during the next few months was to become quite profound. One of these was the Roman Catholic Abbe de Talleyrand-Perigord, who became Bishop of Autun in January 1789 and lived to become known to the world as Prince Talleyrand. Another was the Marquis de Lafayette, who had fought with distinction in America under George Washington. The third was the Roman Catholic Abbe Emmanuel-Joseph Sieyes.

While the great political debate raged in the cafes, clubs and salons of Paris, fired up by the liberal sentiments expressed in the 'patriot' pamphlets and tracts bombardment, Joseph Sieyes wrote one of his own that ignited a fire in its readers and was to become one of the most famous and powerful pamphlets of the time. With its arresting title that asked the question, "What is the Third Estate?", the pamphlet turned it into three questions that soon half of France was asking. To its questions, it also gave its explosive answers. — "What is the Third Estate? Everything. What has it been up till now in the political order? Nothing. What does it desire to be? Something." That 'something' included the rights to have as many representatives as the other two orders combined, as well as to have its votes counted by head rather than by order. It also included the right to share in the framing of a constitution free from interference by any outside force.

Of the twenty-six million souls in France, Sieyes pointed out, at least twenty-five million belonged to the Third Estate — the untitled laity; in effect the Third Estate'was' the nation. If, in the Estates General, the other classes should refuse to sit with it, it would be justified in constituting itself the "National Assembly". That phrase stuck. It was Finance Minister Necker, who recognizing the great problems the forth coming convocation of the Estates General posed, set about persuading his fellow Ministers and the royal family to issue an edict granting what had become known as 'double representation' to the Third Estate. There were heated discussions at Court where both the King and Queen, as well as the Comte de Provence, were eventually persuaded to support Necker's views, and on 27 December it was announced that the Third Estate would, indeed, have 'double representation'.

Take notice that each calculated step prepared the way for the next in the progression to attain their ultimate goal, which was to arouse, inflame, and energize the whole populous of France, especially the masses of commoners. For example, France's financial distress, whether real or exaggerated, compelled a need for a competent Finance Minister. After the services of several, one finally presents a plan that offered an honest solution, but from the very outset knew that his proposal would be like poking a stick in a hornet's nest. So did everyone else. His reward was disgrace and criminal charges. In sheer desperation the King ramroded the 'tax plan' through. In just as haughty determination the aristocracy opposed it, demanding the broader consulting body of the Estates General. This opened wide the flood gates of commoners, who as ninety-six per cent of the population of France, demanded to be heard as the 'true' voice of the nation. From the plotters viewpoint, things now were on a roll.

REHEARSING REVOLUTION — COMMONERS STAGE RIOTS

As a country facing famine and rehearsing revolution, it began early in the New Year of 1789 to elect deputies from each class group for the upcoming Estates General convocation. In all, 1214 representatives were elected; 285 nobles, 308 clergy, and 621 for the Third Estate. From the time of the election, the mood of the nation turned ugly and intensified as the meeting of the Estates General approached. In several districts there were repeated revolts against taxes and the cost of bread. In Lyons the populace invaded the office of the tax collector and destroyed his registers. At Agde, near Montpellier, the people threatened a general pillage unless the prices of commodities were reduced; they were reduced. Villages fearing a shortage of grain forcibly prevented the export of grain from their districts. At Montlhery the women, hearing that the price of bread had been raised, led a mob into the granaries and bakeries, and seized all available bread and flour. Here and there the populace took matters into its own hands; it threatened to hang at the nearest lamppost any merchant hiding grain or charging too much for it. Similar scenes were almost everywhere in France. In town after town orators aroused and excited the people by telling them that the King had postponed all tax payments. A report ran through Provence in March and April that "the best of kings desires tax equality; that there are to be no more bishops, nor seigneurs, nor tithes, nor dues, no more titles or distinctions. After 1 April 1789, feudal dues were no longer paid. In Paris, the center of agitation, the excitement mounted daily as pamphlets poured from the press, and orators lifted their voices at the cafes and clubs.

In these angry mobs, the Duc d' Orleans saw a possible instrument for his own greedy ambition. His all consuming desire to be king, played wonderfully into the hands of his 'confessors', who encouraged, nurtured and benefited from the savory idea. Being the King's cousin, and the richest man in France, he, himself, became an instrument used by the Revolution's plotters. When his role had served its purpose, even though he was Grand Master of all French Masonry, it was as nothing to send him to the guillotine to have his head chopped off, just like thousands of others during the time. Prompted by his 'hidden superiors', he determined to make himself an idol of the people. He gave to the poor, recommended nationalization of ecclesiastical property, and threw open to the public the garden and some rooms of his Palais-Royal in the very heart of Paris. The money of the Duke became an irresistible temptation and incentive, when offered in return for 'special favors' by his secretary Choderlos de Laclos, who acting as his agent, organized public demonstrations and revolts, and kept the soldiers in pay to refuse to act; throwing France into a virtual mob violence frenzy. It was in these gardens, cafes, gambling houses, and brothels near his palace, that the pamphleteers exchanged ideas and formed plans; here thousands of people, of all classes, joined in the agitations of the hour. The Palais-Royal, as a name for all this complex, became the hub of the

Revolution. The Duc d' Orleans unlimited services and all his wealth, and I mean all, was given without reservation for the promised "kingship" pot of gold that was dangled in front of him at the end of the rainbow. Treachery and violent death became his only reward.

Riots springing up all over France became an easy enough accomplishment when it was learned you could vent your frustrations and actually get paid for it too. And being in a superior's pay gave participants the feeling of having authority's backing that gave license and ease to perform their criminal acts, especially when there was little fear of retribution from soldiers who were also in pay to look the other way. Intermittent mob violence electrified the air. It hastened in persuading the decision to give the Third Estates or Commoners the right to elect representatives for the Estates General that equaled the amount of both the nobles and clergy. That being accomplished, the next step was to get all three orders, instead of working separately, to come together and cooperate as one unified body. To accomplish this feat and other marvelous achievements for the cause, Abbe Joseph Sieyes rose to the occasion and did his work splendidly.

ABBE JOSEPH SIEYES — LEADER OF CLASS STRUGGLE

Joseph Sieyes, priest of Rome, wrote pamphlets that could excite the populace, but as a member of his own order of the clergy was rejected as a deputy for the Estates General. This worked very well, for the commoners welcomed him with open arms as one of their own delegates who then became their leading influence in guiding them through the early stages of the Estates General meetings. Was this mere coincidence? Honored with the presence of the King and Queen, deputies of all three orders of the Estates General came together on Monday, 4 May 1789, for a procession through the streets of Versailles to hear Mass of the Holy Spirit at the Church of Saint Louis. Members of each order conspicuously separated and distinguished by their dress, moved in a stately procession while the townspeople crowded the streets, the balconies, and the roofs. They applauded the commoners, the King, and the Duc d' Orleans, and received with silence the nobles, the clergy, and the Queen. The next day the King opened the first session of the convention with a brief address frankly confessing the financial distress of his government, attributed to "a costly but honorable war", (the American) asking for an "augmentation of taxes", and deploring "an exaggerated desire for innovation". Necker followed with a three-hour speech admitting a deficit of 56,150,000 livres (it was really 150,000,000) and asked sanction for a 80,000,000 livres loan. The deputies were overwhelmed by his brain-taxing statistics; most of them had expected the liberal minister to expound a program of reform.

The struggle of the classes began the day after, when the nobles and the clergy went to separate halls. The Third Estate refused to acknowledge itself a separate chamber. It waited resolutely and urged the other estates to join it and vote man by man. The nobles replied that to merge the three classes in one and allow individual voting would be to surrender the intelligence and character of France to mere number and bourgeois dictation. The clerical delegates, divided between conservatives and liberals, took no stand; waiting to be guided by events. A month passed. Meanwhile the price of bread continued to rise despite Necker's attempts to regulate it, and the danger of public violence increased as the flood of pamphlets continued to agitate touchy feelings.

On June 10 the deputies of the Third Estate sent a committee to the nobles and clergy again inviting them to a joint meeting, and declared that if the other orders continued to meet separately the Third Estate would proceed without them to legislate for the nation. The break in the contest came on June 14, when nine parish priests came over to the commoners. On that day the Third Estate elected Jean-Sylvain Bailly its president, and organized itself for deliberation and legislation. Encouraged by this break in the privileged orders' ranks, Sieyes now proposed that, as the Third Estate represented ninety-six per cent of the nation, they should immediately start the work the country was waiting to see performed. As a first step the name of Estates General should be officially abandoned and the Third should confer upon itself a title that implied its unique authority; which was to appropriate complete sovereignty to itself — "the people". Sieyes also proposed the simple and explicit name 'National Assembly'. It was approved by 491 votes to 89. This declaration automatically changed the absolute monarchy into a limited one, ended the special powers of the upper classes, and constituted, politically, the beginning of the Revolution.

CLERGY VOTES TO JOIN COMMONERS

Almost as if on cue, when hearing the news that the Third Estate had adopted a new title, those of the clergy who wished to join them as an order pressed harder than ever for union. A vote was taken: a priest threw open one of the windows, and the cry went out to the waiting crowd, — 'Won! Won!' Instantly this development destroyed the coalition between the privileged orders. It also drove home the fact that the priests of Rome were in full sympathy with the proceedings taking place. Cleverly though, as a protective buffer against any idea that Rome was the instigator of these unruly revolts, many prelates and priests remained loyal to the 'old regime'. When the new constitution had been drawn up, and it was required to take an oath to show public support of it, the 1912 Catholic Encyclopedia' volume XIII, page 11, under the subject "Revolution", has this to say...

> "The national archives preserve the complete dockets of 42 departments which were sent to the Constituent Assembly by the civil authorities. This shows that in these departments, of 23,093 priests called upon to swear, 13,118 took the oath. There would be therefore out of 100 priests, 56 to 57 jurors (who were obedient) against 43 to 44 non-jurors". (who were disobedient)

In actual fact, a number of bishops were leaders in the movement, such as Talleyrand of Autum, Brienne of Sens, (who became Finance Minister) Jarente of Orleans, and Lafond de Savine of Vivers, as well as assistant bishops such as Gobel, Coadjutor Bishop of Bale, Martial de Brienne, Coadjutor of Sens, and Dubourg-Miraudet, Bishop of Babylon. At the festival of the Federation, in commemoration a year after the fall of the Bastille, we find on 14 July 1790, Bishop Talleyrand and three hundred priests officiating at the altar of the nation who besought the blessings of God on the Revolution. (Taken from the same Catholic Encyclopedia and subject "Revolution", page 11.)

Events now quickened their pace. Alarmed by the strides and revolutionary behavior of the Third Estate, the King, pressed by the Queen and his Court, announced that he would hold a meeting 23 June 1789, presided over by himself, and address the Estates to declare that the actions of the Commons were illegal. And to prevent anymore meetings, the building of the meeting halls were locked. Undeterred by this action, and at the suggestion of Dr. Joseph Ignace Guillotin, (the gentleman for which the decapitation machine was named) the members of the National Assembly hurried to a nearby indoor tennis-court to continue their deliberations. It was here on 20 June, that every delegate except one took their famous oath and signed their names, vowing 'never to separate' until an acceptable constitution was established 'on solid foundations'. To deny them again a meeting place, the King's brother, Comte d Artois, booked the tennis court for a game. This time the parish priest opened to them the doors of the Church of Saint Louis and here they welcomed the majority of the clergy into their new meeting place. Two nobles from Dauphine also joined them, followed by a group of nobles from Guyenne, who were greeted with enthusiastic applause.

On the 23 June 1789, the King arriving with great pomp and fanfare, escorted by cavalry and a company of Household Guards, delivered his speech to the assembled Estates. There were certain concessions the monarchy was prepared to make, but he made it clear that the 'ancient regime' was not to be dismantled. As to emphasize this, the wording of the King's speech was more threatening than conciliatory, and pointed out that if any reforms were to come they would be granted by himself and not won by demand. He said, "None of your plans or proceedings can become law without my express approval...I command you to disperse at once and to proceed tomorrow morning to the separate rooms set aside for your orders so that you may resume your deliberations". With these words he walked out of the hall, followed by the contented nobles and some clergy who had been assured of their continuing privileges. Comte de Honore Gabriel Mirabeau seized his opportunity. 'Gentlemen', he called, rising to his feet, his powerful voice echoing round the walls while trumpets sounded outside as the royal coach rattled away. 'We are being dictated to in an insulting manner...I demand that you assume your legislative powers and adhere to the faith of your oath. It allows us to disband only after we have made the Constitution'. By 27 June, most of the clergy and forty-seven of the nobles led by the Duc d' Orleans had joined the National Assembly. The victory of the assembly seemed secure. Only force could dislodge it.

KING CALLS IN TROOPS

Force was exactly what the King had in mind. By the first weeks of July he had summoned in ten regiments of troops, mostly German and Swiss, with six thousand occupying Versailles and ten thousand around Paris. It set the nation aflame. The Assembly and the people believed that the King was planning to disperse or intimidate them. Multitudes gathered around the Palais-Royal and swore to defend the National Assembly at whatever cost. The municipal authorities were unable to maintain order, for they could not rely upon the local French Guards; some pledging to obey no orders that were hostile to the National Assembly. The 407 men who had elected the deputies of the Third Estate for Paris met and substituted themselves for the royal government of the capital. The old council abandoned to them the task of protecting life and property. It was this group of men who appointed Jean-Sylvain Bailly Mayor of Paris and Lafayette commander of the citizens' militia, which was shortly to become the 'National Guard'. The ferment at Paris was beyond conception; ten thousand people expressing their fury of liberty. Mirabeau, that awesome and eloquent speaker, stirred up his listeners in a violent speech on 8 July declaring, "A large number of troops already surround us. More are arriving each day. Artillery are being brought up...These preparations for war are obvious to anyone and fill every heart with indignation". Anger and fear were now at a boiling point. Only a word was needed to arouse and ignite the populace into a violent response.

That 'word' just happened to be supplied by a Jesuit educated gentleman named Camille Desmoulins, who on the afternoon of 12 July, being near the Palais-Royal, leaped upon a table and cried out, "The German troops in the Champ de Mars will enter Paris tonight to butcher the inhabitants!" Then brandishing both a pistol and a sword, he called to the mob, "To arms!" He climbed down from the table into the swirling crowd who then loudly repeated his call 'To arms!', that reverberated on every side. He fastened a green ribbon to his hat and urged everyone else to wear some sort of green cockade in token of their support for the 'common cause'. They did so until it became dangerous to be seen out of doors without a hat garnished with green. A crowd of eight thousand people marched off to search and ransack the town for weapons. In two days fifty thousand pikes had been forged, twelve pieces of artillery, and thirty-two thousand muskets had been found and captured; but very little powder. By the 14th of July the crowd had surged to 60,000 people. It was said that the Bastille contained a great store of arms and ammunition, especially powder. The cry went out, "To the Bastille!" The crowd had become an irresistible force.

The rest is history. The Bastille was stormed on 14 July and fell as predicted by Cagliostro. The Bastille's governor was butchered; his head whittled off by a pocket-knife and as a gruesome trophy stuck on the end of a pike, the crowd marched with it through Paris in a triumphal parade. As for the Bastille being torn down as was also predicted, the next morning, a contractor and patriot by the name Palloy, specializing in the demolition of buildings with a thousand workmen, began stone by stone, to bring the prison down. The fortress, as old and dark as the feudal system it symbolized, had hung like doom over the poor inhabitants of the East End of Paris. It's stones now flung upon the ground, were used into a new bridge built over the Seine and into the stairways of private houses, so that they could be trodden under foot by patriots. A key of the Bastille was presented by Lafayette to George Washington, the foster-parent of the French Revolution. With its destruction, a 'new age' was hoped to come into being. Patriots dated their letters from July 14th as 'the first day of the first year of liberty'. The King, when told of the news, had to face the fact that it was not just a revolt — but Revolution, and that his only safety lay in immediate cooperation with the National Assembly. Making an informal entry, he announced to the deputies that he had given orders for the withdrawal of the troops. The deputies cheered, but when popularity can only be won by concessions to violence, or by appeals to sentiment, the end is near. And as predicted by the magician Saint-Germain, the King's head was also to topple.

FRENCH NEW AGE BECOMES LICENSE TO MURDER

The French 'new age' of liberty became a license to murder — whether by bands of insurgents armed with sabres, pikes, and axes that stabbed, hacked, and beat to death their victims or by the operations of what the deputy J.A.B. Amar, called the 'red Mass' performed on the 'great altar' of the 'holy guillotine'. The shrieks of death were blended with the yell of the assassin and the laughter of buffoons. Under the rallying call of unity, liberty, equality, fraternity, or death, it became dangerous to be considered less revolutionary than your neighbor. Thousands upon thousands became victims to where an accurate account became impossible. The time came which was foretold by Madame Roland, 'when the people would ask for bread and be given corpses'. 'For a citizen to become suspect', said Georges Couthon, President of the Convention, 'it is sufficient that rumor accuses him'. Marat had declared, 'In order to ensure public tranquillity, two hundred thousand heads must be cut off'. 'Liberty must prevail at any price', cried Saint Just, who like Robespierre, 'regarded all dissidents as criminals...You must punish not merely traitors but the indifferent as well...Liberty, cannot be secured unless criminals lose their heads'. 'In heaven's name', cried one, 'sick of blood', 'when will all this bloodshed cease?'

Whole families were led to the guillotine for no other crime than their relationship: sisters for shedding tears over the death of their brothers; wives for the heinous crime of weeping at the execution of their husbands; innocent peasant girls for dancing with the German soldiers; and a woman giving suck, and whose milk spouted in the face of her executioner at the fatal stroke, testify of the worst excesses 'in a kind of fever' committed in the name of "liberty". Madame Roland, arrested and led to the guillotine uttered her famous apostrophe, 'Oh Liberty, what crimes are committed in your name'. As the Revolution escalated and was wrenched from the hands of the original revolutionaries into the hands of the Jacobins with Robespierre their leader — the King was guillotined, the Queen was guillotined, and most of Robespierre's antagonists were guillotined; atheists who argued that there was no Supreme Being were guillotined; Danton was guillotined because he thought there was too much guillotine; day by day, week by week, this 'holy' machine chopped off heads and more heads and more. The reign of Robespierre lived, it seemed, on blood, and needed more and more, as an opium addict needs more and more opium. But the day came, when Robespierre's head too was claimed by the guillotine.

There is no need to go much further into the Great Revolution of France. History has all too well supplied us with an untold amount of books that make us shudder at the almost inhuman, senseless and grisly scenes during that time. No one was safe; either you performed with gusto your acts of butchery, which certified your sentiments, or become suspect. To become suspect, meant death; but not always instant. In comparison to many unfortunates who were mutilated alive, the guillotine, that detached the head and allowed blood to profusely flow, was dreadful and terrifying, but in reality, was merciful — so it was claimed. But however you want to consider it, wholesale murder, death and blood became a routine daily sight in France. This was the "Liberty" and "Freedom" offered and sponsored by the Illuminati and its Jesuits who acted through their agents of the Jacobin Club. But it did not stop here. With the death of Robespierre, the Revolution had about run its course in France. It now turned its fury instead upon Europe. Under the leadership of Napoleon Bonaparte, also a member of the Jacobin Club, deaths were not counted in the thousands, but millions. The architects of all this carnage must have thought...truly the design was grand.

The Jacobins, not to be confused with the Jacobites, was a political club like so many other political clubs that sprung up in France during the Revolution, with two exceptions. First, from its founding its political views were recognized as being extremely radical; and second, from which the first was a natural product, it was the fountain through which the Jesuit and Illuminati waters directly flowed. After the assembling of the States-General the deputies from Brittany formed the Club Breton. This soon widened its membership to include non-

Bretons like Mirabeau, Sieyes, and Robespierre. In October, 1789, it moved its headquarters to Paris where it met at the Dominican convent inheriting the nickname of the monks of the rue Saint-Honore to become famous as the Jacobin Club. In the formulation of radical opinion its influence spread all over France where the number of similar clubs in the provinces grew month by month until there were over three thousand of them. At the end of March, 1790, Robespierre was elected President of the Jacobin Club, who supported terror and ultimately became completely identified with it during his dictatorship reign. It should not come as a surprise that Robespierre received his Degree after nine years at the famous Jesuit College Louis-le-Grand, where also one of the masters included Jean le Rond d'Alembert, a contributor to the Encyclopedia.

PARTICIPANTS IN THE "GREAT WORK"

At every turn, we see the guiding hand of Rome; influential archbishops, bishops, and Roman clergy leading and stirring up their people into the "spirit" of the Revolution. Rome always 'officially' excuses the conduct of these wayward prelates as being mavericks or renegades, but 'unofficially' they perform marvelously in the "Great Work". No better example could be given than the Archbishop of Paris, Jean Baptiste Gobel, who was a sworn leader of the Revolution. Quoted from the 1911 edition of the Catholic Encyclopedia, volume eleven, page 484, under the topic Paris: "At the beginning of 1793 he (Gobel) was at the head of about 600 "sworn" priests, about 500 of whom were employed in parishes. On 7 November, 1793, he solemnly declared before the Convention that his subordinates and he renounced the duties of ministers of Catholic worship, whereupon the Convention congratulated him on having "sacrificed the grotesque baubles of superstition".

Bishop Perigord-Talleyrand and Abbe Joseph Sieyes are another two examples of direct Roman Catholic influence. Both men working together openly guiding the Revolution, they also worked together to bring about the 'coup' that set up Napoleon Bonaparte as the First Consul of the French Republic. They assisted the First Consul in the drafting of the Concordat with Rome. There was also Champion de Cice, Archbishop of Bordeaux, champion of the Jesuits; Jean de Pompignan, Archbishop of Vienne; La Luzerne, Bishop of Langres; and again Talleyrand, Bishop of Autun, who were all presidents of the National Assembly. When you have this kind of prestigious religious leadership, whom the people so highly venerated and even hallowed, then nothing less could be expected of the great masses except they be their obedient followers.

The evidence of a vigorously working conspiracy becomes overwhelmingly abundant when you examine the names and the overlapping lives of the leaders involved in the French Revolution. We have previously mentioned Frederick II, the Great, the great Prussian war King and his key role as the Supreme Head of Freemasonry's Scottish Rite. We know he greatly favored the Jesuits and sheltered them when their order was dissolved. He also made the Jesuit educated encyclopedist Denis Diderot and encyclopedist Jesuit educator, Jean d'Alembert, members of his Royal Academy of Prussia and offered d'Alembert the presidency of the Academy, which he refused. D'Alembert in 1755 and again in 1763 visited Frederick in Germany and received his pension regularly from Berlin. Frederick the Great's brother-in-law and military pupil, Duke Ferdinand of Brunswick, as has already been quoted from the Catholic Encyclopedia, became Illuminati and was "the foremost leader of European Freemasonry and the princely representative of the illuminism of his age".

Now in the service of the Duke of Brunswick was a Frenchman, Lieutenant Colonel Mauvillon, who had been most active during the formal existence of the Illuminati Order, and had contributed much to its reception in the Protestant states of Germany. He remained long concealed. It was through the intermedium of this man Mauvillon, that Adam Weishaupt communicated the honor of becoming an Illuminati to another Frenchman, Count Gabriel Mirabeau.[52] Mirabeau came into the Order from the beginning, apparently as one of its founders, and went under the "Illuminated" name of Arcesilas and later under that of Leonidas. The Memoir found at his house outlined the program of the Illuminati evolved by him in collaboration with an inner ring of Freemasons belonging to the Lodge Theodore. Mirabeau stood out as one of the most noted figures during the early stages of the French Revolution.[53]

Without exception, every chief actor in the French

Revolution was either Jesuit educated, a Catholic prelate, or a member of the Illuminati Order where within the Jacobin Club they would come together to conspire and carry out the "Great Work" — which in the open system of the Jacobins was the reflection of the complete hidden system of the Illuminati — and in back of the Illuminati were the hidden Jesuit 'masters'. As faithfully as the 'terrorists' carried out the plan of the Illuminati, they themselves were not initiated into the innermost secrets of the conspiracy. In other words, behind the National Assembly, behind the Convention, behind the clubs, behind the Revolutionary Tribunal, there existed that "most secret convention" which directed everything; an occult and terrible power of which the other Convention became the slave. This "Power" was above Robespierre and the committees of government, above Danton, Marat, Desmoulins, and Louis Saint-Just, above the Duc d 'Orleans, and even above the Emperor Napoleon Bonaparte. It also had something much greater in mind than just the triumph of a Revolution confined to France.

WORLD REVOLUTION — ROME'S TICKET TO WORLD DOMINATION

From the very beginning the French revolutionaries repeatedly declared in their manifestos and demonstrated by their conduct, that the 'Revolution' must inevitably lead to "the ruin of all thrones...Therefore we must hasten among our neighbors the same revolution that is going on in France". The diplomatic committee, who were commissioned to deliberate on the conduct which France was to hold with other nations, decreed on the 15 December 1793, "The Committees of Finance and War asked in the beginning, What is the object of the war which we have taken in hand? Without all doubt the object is THE ANNIHILATION OF ALL PRIVILEGES, WAR WITH THE PALACES, PEACE WITH THE COTTAGES. These are the principles on which your declaration of war is founded. All tyranny, all privilege must be treated as an enemy in the countries where we set our foot...We must therefore declare ourselves for a revolutionary power in all the countries into which we enter".[54] So at the point of the bayonet France administered her 'Liberty' to her surrounding nations. Then by way of compensating to France for the trouble she had taken, they were plundered of all they had. No French General excelled in the "Great Work" more than Napoleon Bonaparte.

The sober reality is that the perpetrators of the French Revolution used France as a prototype and launching pad aimed to bring their revolution worldwide. A simple illustration of this 'World Revolution', in fact, being extended down to our own times and enhanced with a touch of 'French' that most can understand and are familiar with, is the controversial word 'communism'. Communism comes from the French word commune, which means the inhabitants of any place who are bound together by common interests and administration, especially in a town with a municipality. During the times of the French Revolution the word les communes came to be used of 'the common people', or their representatives — 'the Commons'. Clearly, by their own declarations, world revolution is the very aim of the Illuminati. And to perfection, it also serves Rome in her aims to govern the world and achieve what her very name implies — universal domination.

In the two hundred years since the French Revolution, there has been two world wars, the so called Communist Revolution, and all the other wars in between that has provided time and much experience to whip and mold the world into Rome's "Grand Design" goal. The Illuminati motto is — 'Out of chaos comes order'. By that, it is meant: by war, revolution, and devastation the world will be reduced to such a state of chaos that whatever is left will have to submit to their utopian New World Order. But who is that nation that Rome has chosen to play its main super star role in her final 'Great Work' thrust — that will administer all this devastation and destruction upon the world? Grieving sadly, with deep felt emotion, it has been revealed, designed, and prophesied that our beloved nation — the United States of America — will commit these terrible end time acts.

CHAPTER 13

ENGLAND'S RELIGIOUS WAR EXPANDED TO NEW WORLD

THE EUROPEAN BULLY

To bring the issues we have been discussing into better perspective and to give a clearer picture, let's take a brief walk down history lane. — For example, there was not so very long ago, a bully who stalked the fair land, whose ferociousness and appetite to mutilate tender human bodies never seemed to be satisfied. But wait! Don't be alarmed. The shrieks of the dying was sanctioned on good authority — the name of God and the 'Holy' Roman Catholic religion. However, there seems to be a unique feature built into every bully, and in this particular bully it was working quite well — when getting a slight taste of its own medicine, to be able to yell the very loudest.

Rome's screams and cries from England's horrible persecution against her saintly Jesuits defending their faith is enough to win over the most sensitive of all sympathetic ears. But — in doing so, one must disregard completely —England's Queen Elizabeth excommunicated by the pope, her subjects urged to rise up against her, the Spanish Armada, the Gunpowder Plot, the Inquisition, St. Bartholomew's massacre, the Thirty Years' War, the Irish massacre, and the Bible, and come back into the fold — the only and true fold — that guarantees mankind his eternal salvation. How nostalgic. With this kind of thinking it becomes understandable and generally accepted, the belief in the saying that, "the whole world loves a lie". Certainly the whole world is 'living' a lie. And giving it just a little more time, will surely die in its lie.

The Bible is a most hated and detested book. Why? Because it contradicts everything that intellectual man teaches and believes. Like — the Bible teaches truth — such as, man, his earth, and all things upon it were created in a literal seven day week, just under six thousand years ago, by a personal and loving creator God. That there was sin, a universal flood because of sin, the promise of a 'Saviour' to bring man back in right-standing with God, who actually came, died in our stead, was resurrected, received into heaven, and upon departing, gave the promise that He would return at an appointed time to gather all those who believed these truths to be sacred.

But man loves and prefers his lies! — Like the evolution of this planet taking billions of years to form or the big bang theory or man evolving from a monkey. Intellectuals dismiss any such thing as sin, a world flood is considered preposterous, homosexuality is A-okay, and Jesus Christ is just one of many cosmic christs. Above all, there certainly is not a God who judges man or will ever intervene in his affairs. Therefore the Bible is ridiculed, mocked, and scoffed at and held in such contempt and derison by the educated class that it discourages all, except the most weak-minded, according to them, to even approach the book. So by undermining the Bible, a more effective means to prevent it from being read is accomplished than ever by placing it on the index of forbidden books. Thus, in one master stroke, the only true source of 'truth' is destoryed. However, Jesus Christ declared, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me". (John 5:39)

One thing the Bible consistently emphasizes throughout its pages, is the overwhelming ratio of those who reject Bible truth, as compared with the almost insignificant few who embrace it. And as the whole world marches along in perfect step and harmony in its absurd and superstitious beliefs, Scripture also teaches quite plainly something else. Break ranks or bob out of step with the hallowed opinions and sacred oracles of the world, and you have the most excellent opportunity to become a member of their casuality list. The entire history and teaching of the Bible is a record of those two simple facts — the whole world contentedly believing a lie, and anyone challenging or supporting contrariwise will end up stigmatized or suffer a martyr's death. The eleventh chapter of Hebrews has been called the faith chapter. However, its last portion reads more like an obituary notice for believers. The life and 'death' of Christ graphically bears witness to this, as well as what He taught His disciples, that, "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it". (Matthew 10:22 & 39) So the people of God recognize full well that they can never win the war with the world's most beloved Roman Catholic religion and its pope. For Scripture itself declares, (Rev. 13:7) "it was given unto him to make war with the saints and to 'overcome' them".

The theme of denouncing the existing system as traditional, old, and no longer workable, and then urging for a "change" in the 'order of things', began with the so called Enlightenment Movement and its Illuminati which produced the American and French Revolutions, abolished the monarchy system of government and replaced it with democracy. It now extends itself full circle with its propaganda campaign that is prodding us for a 'change' today. But the concept to bring about a 'change', as we are referring to here, had its inspiration and "roots" in only one place —England's intense historical struggle with the Roman Catholic "bully" to brutally force her to "change" her religion to that of Rome's. When force didn't work, then more and more subtlety was resorted to. And the greatest of these, the Master Plan, or the Great Work or "Grand Design", was to deceptively and covertly set up a Roman Catholic colony among the Protestant North American English colonies. Then cautiously and meticulously pose it as a haven of civil and religious freedom for all worshipers, so as to be accepted by Protestantism, and in enough time, bring the Great Work to a "glorious fulfillment". — That is, to bring not just the English, but the whole world to the realization that it needs to "change" and worship according to Rome.

ENGLAND STANDING ALONE

The little island of Protestant England had not a friend or ally in all of Europe; only a ring of watchful enemies waiting to pounce on her at the first sign of weakness, restrained only by their distrust of one another. The clamor for the blood of English heretics and their Jezebel Queen Elizabeth, was for over thirty years a rallying cry that swept the people of Europe back and forth in blind storms of emotion, spurring them on to hasten their plans for an English invasion.

Vigorously involved were Spain's governor general, Alexander Farnese, duke of Parma, who was ruthlessly suppressing the Protestant rebels in the Netherlands to bow to Rome; Enrique de Guzman, count of Olivarez, the Spanish ambassador at Rome; Don Bernardino de Mendoza, the Spanish resident ambassador in Paris; and King Philip II himself of Spain, the most powerful sovereign in Europe and champion of Catholic orthodoxy, who in his youthful years had been king of England through his marriage to (bloody) Mary Tudor.[55] Mendoza, known for having sent a message to Queen Elizabeth, "that Bernardino de Mendoza was born not to disturb kingdoms but to conquer them", acted also for his king as paymaster of the ultra-Catholic conspiracy, known as the Holy League. The League, whose powerful chieftains, Henry, duke of Guise, and his brothers, served the religious interests of the papacy and France and was closely allied with the ultramontane wing of the clergy, the Jesuits, also for the preservation of the orthodox Roman Catholic faith.

It was a fearful and menacing array of forces that was foaming and frothing across the channel, that was preparing an invasion fleet, marshalling soldiers and war supplies and labeling their intentions to bring England back to Rome as the "Enterprise". But add to this the active underground Jesuit mission that conveyed priests, students, couriers, and refugees in and out of England, who distributed clandenstinely their printed books and pamphlets by the thousands, that incited and agitated and kept the minds and hearts of the Catholic faithful panting for the day of liberation. — Is it any wonder that from the intense stress and apprehensions inflicted on the English, that it would not cause them to react severely in the defense and security of their nation. Certainly, any rational government would have. Amazingly though, with all the acts of treason that outsiders hyped up and encouraged against the government of England, when the invasion actually came, not one Englishman sided with the enemy or forsook their beloved Queen.

ROME'S OFFENSIVE

The English government decreed: that since the Catholic priesthood and their schools instructed its students in the skills of conspiracy, to rebel and overthrow their Protestant government, then the priests would be banned from England and the Catholic schools closed. It was during these times that an aristocratic English Catholic, by the name of Dr. William Allen, left his country, in 1565, for the last time, with a dream vaguely hatching in his brain. He pondered, that if the 'Faith' was to be preserved and restored in his "lost fatherland", then a freshly trained priesthood had to be organized, explicitly for the purpose of being secretly sent back into England to exhort, encourage, and rouse the persecuted flock to action, in defiance of the law. It was this dream, this vision, to bring about a religious 'change', that formed in the head of William Allen, unwittingly to him, that became the birth place and seed that was destined to grow, expand, and be molded to fit each situation, that later emerged as the "Grand Design".

William Allen was ordained a priest shortly after his departure from England at Mechlin, Belgian. Then, after a visit to Rome, his dream began to take shape as a reality when, three years later, in 1568, he founded his first English college in Douay, France. This was ten years after Queen Elizabeth had come to the English throne and twenty years before the attempted Spanish invasion. In 1575, Allen made a second visit to Rome. This time to help pope Gregory XIII found another English college, that would be in Rome and also to train missionaries for England. Being greatly attached to the Jesuits, it was only natural that they joined him in the work of the English mission. The first two English Jesuits to reenter England were Robert Parsons and Edmond Campion. Campion was executed for his troubles, but Parsons escaped, and returning to Allen, they collaborated together and became joint leaders of the "Spanish Party" among English Catholics. The career of William Allen in his obsession to restore Catholicism in England won for him universal admiration and gratitude in the Catholic realm.

At the request of King Philip II, Allen was created cardinal in 1587, and held himself in readiness to go to England immediately, should the Armada invasion, the following year, proved successful. He was sorely disappointed. One of his chief literary works was the preparation of the well known Douay Bible that appeared complete in 1609, two years before the English King James version. In 1589, he co-operated with Jesuit Parsons in establishing a third English college at Valladolid, in Spain. His fourth and last visit to Rome, he resided at the English college there until his death, 16 October, 1594.[56]

Without question, Rome's most preferred method in dealing with challengers to her 'cooked up' divine authority, is to ruthlessly crush and eliminate them. However, clandestine tactics also become quite benefical, especially when brutality seems to fail. It just requires a little more time and patience. Thus by the concerted efforts and legacy left by William Allen, his English colleges and seminarians, that collaborated with the Jesuits and their infernal intrigues, instigations, and deep layed conspiracies, gave the Catholic hieraracy assurance, if necessary, to wage a proficient and prolonged warfare. And Rome fully knows, as long as it takes, when she has conquered English Protestantism, then her victory over all Protestantism will be complete as well. Protestants sleeping today, are oblivious to what Rome does to her prisoners of war.

To the informed and unbiased observer, the fury and rage expressed by the Roman Catholic hierarchy at the conduct of King Henry VIII of England for usurping the position claimed by the pope of Rome, as the 'Supreme Head' of Christendom, then investing that same title in himself, over English Christians, must seem a little absurd and almost laughable. Pretty much like a petty thief heisting from a professional thief something he had previously stolen — certainly enough to set any thief into a frenzy. For the pope of Rome has no more right to that title, according to Scripture, than did King Henry VIII. The only difference is, the usurpation of the pope of Rome took centuries to accomplish, while it took Henry VIII only a few years.

But the fury and rage of Rome's propaganda nonsense rants on as it spews out its venom and misinformation upon unsuspecting and naive minds. And so pictured to the world, is the tyranny and horror of English Protestantism, enforced by excommunicated, illegitimate, bastard child of Anne Boleyn, Queen Elizabeth, and those who succeeded her, as a time of uncomparably vicious and unbearable persecution. Quite naturally, gone is the memory of that reign of five short years, before Elizabeth took the throne, by her half sister, bloody Mary, who ordered the gruesome Smithfield fires, and others throughout England, that consumed alive over three hundred victims who refused to worship according to Rome.

Perhaps by now, the reader may think this book's main purpose is to bash Catholics and the Jesuits. Many will even cry out, denouncing it as hate literature. In all sincerity, this is just not the case. Let's be reasonable: Is it called hate when one is arrested for a crime, and the court demands a pre-trial investigation into the suspect's past criminal record? Certainly not. It's more likely to be called practical and plain good common sense. In effect, doesn't our past record actually become substantial proof of what our character is at present? Most of us are creatures of habit. What we did yesterday, we will surely do today. So for a judge to review a suspect's past history is paramount for him to understand the truth; enabling him to make a just and wise decision.

It has been said that the word philo-sophy actually means, "one who loves wisdom". Anyone who is curious enough to learn knowledge and is never satisfied, may be called a philosopher. The desire of this book is not to convey hate, but hopefully, to share knowledge, truth, and wisdom. For the evidence produced herein are not fabrications, but facts taken from record books of history. So now if the criminal just happens to be well loved, extremely rich, affluent and powerful with the public clamoring against even a trial — how does a just court rule? At the very least, to reveal past atrocious crimes? — or in the name of 'religion', grant full amnesty? Supposed it was your loved one that was butchered: You be the judge.

ENGLAND'S LINE OF DEFENSE

The punishment for treason in England under Protestant rulership was real enough, but only in proportion to the aggressiveness of the priests of Rome. And so the tide of persecution ebbed and flowed, sometimes abating, at other times with increased severity, but always, Rome's hostile and criminal acts set the pace. And even though the penal laws were always on the statute books as ready weapons, they were never enforced with uniform rigidity. In Queen Elizabeth's forty-five year reign, there were one hundred and twenty-eight priests, fifty-eight laymen, and three women executed for treason. During the reign of James I, twenty priests and eight laymen were executed, and in the reign of Charles I there were only two.[57] In most cases, they did not suffer death by burning. That vile method was consecrated for Roman Church use only; the fountainhead and chief perpetuator of torture in the West.

The penal laws of England that compelled all, (and that affected the Puritans, Reformed churches, as well as Catholics) to take the oath of supremacy and conform to the Church of England, continued in effect from the time Henry VIII enacted his Statute, called the Act of Supremacy, in 1535, for two hundred and fifty-six years after, till 1791. For those who chose to refuse, and you could, in lieu of conforming, a fine had to be paid or have your property confiscated. Only treason brought the death penalty, and even that dwindled, to where 1681 became the last year for a Catholic to be executed for his faith.

The evidence of leniency that the English government always seemed to nurture is recognized discreetly even in the 1909 Catholic Encyclopedia, volume V, subject England, page 449, where it states...

> "Notwithstanding the severities of Elizabeth, the number of Catholic clergy on the English missions in her time was considerable. It has been estimated that at the end of the sixteenth century they amounted to three hundred and sixty-six, fifty being survivors of the old Marian priests, three hundred priests from Douai and the other foreign seminaries, and sixteen priests of the Society of Jesus". And page 450, "With the accession of Charles I (1625) a somewhat brighter time began for English Catholics. He was unwilling to shed their innocent blood — indeed only two underwent capital punishment while he bore rule — and this reluctance was one of the causes of rupture between him and the Parliament. His policy, Hallam writes, "with some fluctuations, was to wink at the domestic exercise of the Catholic religion, and to admit its professors to pay compensations for clemency, which were not regularly enforced." The number

> of Catholic clergy in England received a considerable augmentation in his reign. Panzani reported to the Holy See that in 1634 there were on the English mission five hundred secular priests, some hundred and sixty Jesuits, a hundred Benedictines, twenty Franciscans, seven Dominicans, two Minims, five Carmelites, and one Carthusian lay brother, besides the clergy, nine in number, who served the queen's chapel".

The influx of priests had become so great that by 1598 Pope Gregory XIII appointed an archpriest and by 1623 the mission was enlarged into a province. Wonder of wonders, during the alleged most horrible time of Catholic persecution, Roman priests were literally flocking to England by the hundreds. Really now, can there be any doubt as to what all these priests were actually doing? — other than reviving the drooping spirits and rekindling a burning flame in the dying hearts of the Catholic faithful, which is innocently and noble enough. But to Rome that can mean only one thing. Complete submission by all to the authority of Rome. And to accomplish just this, a "Plan" was in the making; not only to cleverly circumvent English Protestantism, but all others as well.

There were two monumental factors about English Protestantism, that not only concerned and haunted Rome and her priesthood, but seemed to taunt them as well. First, Rome was not just dealing with the Church of England, which was bad enough, in that its arrogant heresy was made the law of the land. But there was a massive segment of Protestants rising up in strength, who believed, according to Scripture, that the Church of England, even though it had separated itself from Rome, was shamefully clinging on to most of Rome's tenets that were blatantly false doctrines. These Puritans wanted these corrupt practices abandoned immediately and the Church of England purified. But worse than that, because Rome had become such a virtual moral cesspool, the more one studied the Scriptures the more it became obvious just how much her doctrines were in rottenness of error. So many ardent reformers, in turn, rejected the Puritans too because they felt they had not cleansed the Church enough.

Like a horse that had been confined all its life in the deep darkness of a mine, bringing it into the light of day is blinding. So reformers in their blind condition could not bear to see the light of truth all at once. It was a gradual and painful learning process. And for most Protestants, which Rome fully recognized and despised, it was not a short lived passing fancy, for they were not motivated by politics, as was Henry VIII, but were completely sincere and intensely dedicated to the love of Scriptural truth; their consciences compelling them to live their lives according to the light they had come to understand. But the second and most disturbing problem that frustrated and gnawed at Rome, was that this deep rooted malignancy was being carried and planted in the New World. For it was exactly the same time when England had become a boiling cauldron of religious enmity, that she was also planting her colonies in the North American continent.

No one recognized this dilemma of Rome better than the Jesuits; and they had a mind to do something about it. They would go to America! Not South America mind you, where Catholicism was already wondrously flourishing in a fresh new land, without pestilent Protestants, but where the horrors of the inquisition and genocide were deliciously in full swing. And not to the European Continent either, where Germany was being exterminated clean, during the 1618-1648 Thirty Years' War, to provide vast vacancies that could have been filled by the terribly persecuted English Catholics. But the Jesuits would plant a Catholic colony among the English North Americans. Imagine it — it's almost like a miracle or gift from God — as they piously declared, that it was to be a refuge and sanctuary, the 'only' in the world, where all the religiously persecuted and oppressed could come and find a safe haven of rest. — Or so the Catholic legend goes.

SECRETARY OF STATE GEORGE CALVERT

It seemed that whenever the English Crown had a need for matching a royal marriage, they couldn't resist going fishing in the waters of Spain. Henry VIII's first bride was Spanish, and so was his daughter, Mary Tudor's husband. And now James I, in spite of his professing to be Protestant, was also negotiating for a Spanish bride for his son, Charles I. But news about this time in England of the Thirty Years' War eruption, that saw the army of the League and Spanish battalions marching up the valley of the Rhine, only served to accentuate and strengthen hidden fears and arouse fierce Protestant passions. A strong anti-Catholic war party sprung up, and when Parliament reassembled in 1621, after its seven years' recess, the storm of opposition against the Spanish match broke loose. The war party that was urging England to intervene and declare war against Spain and give aid to the German Protestant cause, certainly was in no mood to tolerate a plan that would place a Catholic queen on the throne of England. However the King, on the advice of his Secretary of State, George Calvert, and other Catholic counselors, refused the demands declaring, he would govern according to the common weal, not according to the common will.[58] And so the negotiations for a Catholic Spanish bride continued and a Protestant sore was left to fester.

George Calvert was a great favorite of King James I and after James I, that favoritism continued on through his son, Charles I. In 1617, James I, in recognition of Calvert's public services, conferred on him the order of knighthood and two years later he was elevated to the office of Secretary of State and became a member of the King's Privy Council. Also as a reward for faithful services, the King granted him, in 1621, a manor of 2300 acres, in the County of Longford, Ireland. In 1625, the King then elevated him to the Irish Peerage as Baron Baltimore of Baltimore in County Longford.[59] Thus in a matter of a few years, George Calvert rose to phenomenal power, wealth, and influence and in a few more years was to fix his name forever in a colony of the New World. But for the present time, King James I had selected Calvert, a man distinguished, well qualified, and anxiously in favor of the plan, to handle a very ticklish and delicate undertaking; to obtain a Spanish Catholic bride for his twenty year son. — Protestant England, with stringent anti-Catholic laws, negotiating with Catholic Spain, who demanded those laws repealed as a condition for granting a Spanish bride?

King James I and his small clique of Catholic Court advisors, known as the "Spanish Party", (the same that William Allen with the Jesuits more than forty years before had become a leader of, but was now headed up by George Calvert and the

Jesuits) became discreetly cautious as it became known of their plans to make an alliance with Spain through the proposed marriage of the Crown Prince Charles with the Spanish Infanta, Donna Maria. Throwing all caution to the wind, by ignoring public and Parliamentary outcries against such a union, George Calvert had made good progress with the treaty negotiations, that complied with the Pope's demands, that was stipulated in 1622, in return for his marriage dispensation. So Calvert was careful to include in the marriage treaty a clause granting full religious liberty to the Catholics of England and freedom from further persecution. Also a Catholic education for the children of the marriage, a Catholic household for the Infanta, and a Catholic chapel at the English court, were all guaranteed. Then a secret treaty granting further concessions was signed later at the home of the Spanish ambassador, with James I giving his full approval, ratified by his oath.[60]

George Calvert was doing quite well in his efforts to shackle England again with Catholicism; that is, until Prince Charles got a brain storm and blew everything out of the water. Secretly, he had appeared in person at the Spanish court as the suitor for the hand of the Infanta. But it seems that while he was there, offenses were given and offenses were taken on both sides that resulted in a complete breakdown of discussions. So the prince and his envoy returned to England without the bride. When the news got out that the negotiations had ended up in a failure, celebrations rocked the streets of London with great rejoicing and lighting of bonfires. However, there was no joy for the Spanish Party, which had no other choice but to quickly vanish from public view. But Prince Charles had an alternative on his mind. On his way to Spain, he had stopped off at Paris and laid eyes on the lovely French Princess, Henrietta Maria.[61] That was the girl he wanted for his bride and actually afterwards married; a girl so Catholic she wouldn't even appear at his coronation,[62] and whose name Charles later named the colony of 'Mary'-land for. As for George Calvert, — he too had an alternative plan in mind.

George Calvert understood perfectly which way the religious wind was blowing in England, and like all wealthy and influential Catholics who shuttered at the very thought of losing their popish powers, was determined to recapture those strayed minds that had been so dangerously set free from the captivities of Rome, and were now disgracefully diverting precious funds from the pope's treasury. England, as far as Rome was concerned, was a religious mission, where its people had to be converted and brought back into the papal fold; if not by outright force, then by pressure or deceptive persuasion. This 'back up' tactic, of extending the hand of peace until superiority can be gained, is a hallmark of the Jesuits that has been used time and again to accomplish their purposes.

GEORGE CALVERT AND AMERICAN CATHOLIC COLONIZATION

George Calvert was an agent and confidant of the Jesuits. Working in the English Court, he was their man. He believed fully in their goals and purposes, even though his long hard labors there, representing the Spanish Party, had come to naught. But Calvert had a very keen sense of where the rising tide of Puritans in Parliament were taking England's religious future. And so as a fabulously wealthy landed proprietor and Catholic nobleman, urged on by the Jesuits, there was only one thing to do. — Launch their back up 'Plan' and found a Catholic colony in English North America.

The idea of planting the Catholic Church in the New World certainly wasn't something new. Indeed, an organization that taught that theirs was the only means by which mankind could achieve salvation, converting the savages then became the authorized pretense and excuse for every expedition, no matter where it was going. And with the Jesuits in the vanguard, the mission of the Catholic Church was always guaranteed its works of 'holiness'. Spain and Portugal sent the Jesuits to South America, where they performed wonderfully their benevolent works of slavery and genocide. France established New France also with Jesuit pioneers, that historians, notably Bancroft and Parkman, pay such great tribute to for their heroic sufferings carrying the Message of the Cross to the natives of the North American wilderness. So the compulsion to plant the Catholic Church among the English New World was like second nature to the Jesuits, even automatic. Actually, the idea wasn't new to George Calvert either, because there were several expeditions before his that had failed, that were involved and spearheaded by the Jesuits and wealthy Catholic noblemen. But our interest is in George Calvert's expedition, — not so much that he succeeded in planting a Catholic colony among the Protestant English, but because of what the Jesuits had secretly planned for the project's future; that if you have eyes to see, is quite evident today.

With the death of his father, James I, Charles I in 1625, came to the English throne. The outstanding figure of the English Jesuits during this time was Jesuit Richard Blount. When the English mission was made a vice-province in 1619, he became the vice-provincial or superior. He was vice-provincial from 1619 to 1623, having charge of all Jesuits' affairs in England, subject only to the General of the Society. This covered the period when Lord Baltimore first became active in American colonization. In the year 1620, when the Pilgrims of the Mayflower landed on New England's shores, George Calvert purchased from a former classmate at Oxford, a plantation on the stony coast of Newfoundland. He applied for and received from James I in April 1623, the charter of Avalon, the name he gave his Newfoundland colony. Calvert prepared the charter himself, in the fall and winter of 1622. It will be noticed that this was exactly the time he was engaged in the negotiations for James I in the Spanish marriage treaty. With the Jesuits' guiding hand, Calvert prepared both documents.

When a province was created in England in 1623, Jesuit Richard Blount was made provincial, and retained that office until 1635 when he was succeeded by Jesuit Henry More. Richard Blount was a member of one of the ancient families of England and of the nobility. He had close, if not blood relationship with Lord Baltimore's co-laborer, Lord Arundel of Wardour. In his veins ran the blood of the houses of Norfolk, Howard, and Warwick.[63] When Charles I took the English throne, and as soon as his Queen, Henrietta Maria, seemed able to provide a bishop in England, bishops of Chalcedon were sent in 1623 and 1625. The second of these, Dr. Richard Smith, became embroiled in a controversy that involved the whole future of the English Jesuit mission. George Calvert came to the aid of Jesuit Blount in the controversy that arose, and took the side of the Jesuit missionaries. In 1628, so great an opposition had arisen to the action of the bishop that a number of the Catholic lords and gentry signed a brief and letter of remonstrance, prepared by Calvert and signed last by him, then sent it to Rome. When the bishop heard of their action against him, he resigned.[64] The Jesuits in England had found an able and fearless advocate in Lord Baltimore.

It was during this controversy that George Calvert made two trips to his Avalon colony. The first trip in 1627 was very brief, for he returned to England the same year. But his second trip, the following summer of 1628, he had meant to stay. He brought along his second wife and several members of his family. Also forty colonists, including three other Jesuits who were to assist the Jesuits already sent there earlier. Calvert suffered terribly that year as a typical miserable cold harsh and long Newfoundland winter set in. He fell ill along with many of his other colonists, they all being sick at the same time. Ten died from the experience.

Broken in health, and with a considerable loss of fortune, it thoroughly convinced him that Newfoundland's severe climate was no place to establish his colony. In fact, he wrote the king that he was tempted to give up further plans of colonization altogether. But an 'underlying' motive spurred him on. For in the same letter, before he had even seen Virginia, he was requesting the king to grant him a piece of its land. As soon as the weather permitted, Calvert set his sails again. This time for Virginia; and taking his family and Jesuits with him, he went to take a look.

The spirits of George Calvert revived considerably as his ship sailed into the magnificently beautiful Chesapeake Bay, that October 1629 day. A bay so large at its mouth that Calvert could not see one lush green shore from the other. Anchoring at Jamestown, the Virginians soon made it apparent, after he refused to take the oath of supremacy, that they did not wish to have Lord Baltimore for a neighbor. But before departing for England, he took a voyage northward up the Chesapeake Bay in quest of unoccupied territiory. Viewing both shores, east and west, he beheld for the first and only time the meadowland and hills of the future colony of Maryland. Like Moses of old looking into the promised land, Calvert would never set his foot upon it. Returning to England, he would seek a grant from the king.[65]

Much has been said already concerning the events surrounding the colony of Maryland in chapter eight. The history of Maryland is extremely important and significant here because it was through the colony of Maryland that the Catholic Church and its Jesuits gained entry to the English New World. When Lord Baltimore George Calvert was requesting his grant for Maryland from King Charles I, there were at that time only two English colonies in existence; Virginia and the Plymouth Colony. And both were very Protestant. As the events unfolded, and take particular notice: that no matter how 'Protestant' Virginia, the Plymouth Colony, or any other colony that followed wanted to declare themselves, whether their government was good or bad, or how rigidly they enforced their laws to exclude the Catholic religion, it was doomed to be sidestepped. Protestantism is basically the common mans' religion. In the end, Catholic kings and the Catholic super rich nobility always have their way. This is a fact and reality that Protestantism is powerless to fight against.

When Lord Baltimore returned from Virginia in 1630, he only had two more years in which to live. He sat down to draft his Maryland charter for the colony that King Charles I, who was now on the English throne, had granted him. Calvert, like so many Englishmen of his day, saw exploration and colonization as paths to substantial profit, and his mercantile interests were well established. As early as 1609 he was admitted as a member of the East India Company with the considerable investment of £1000 and increased this to £1600 in 1616. Also in 1609 he became a member of the second Virginia Company, and the New England Company by 1622. His later interests extended to such distinct affairs as the silk trade and a plantation in Ireland.[66] George Calvert was an enterprising business man and as a former Secretary of State he had had experience with treaties, charters and charter drafting, and so he knew what he was doing. But this little project had a religious flavor, and the stiff opposition of the Parliamentary party and the Virginians made it necessary that most of the planning be carried on in semi-secrecy.

The Jesuit influences behind Lord Baltimore's project of American colonization can not be overlooked. It must be remembered that from 1623, when Calvert first purchased his

Newfoundland plantation till 1633, the date the Ark and Dove sailed to found the Maryland colony, was also approaching the very time when it was reported to Rome that there were three hundred and sixty-four Jesuits in England.[67] So though it was subdued, it was also a time for expansion and zealous activity. And it is well established that four Jesuit names in particular had a leading role in counseling Lord Baltimore; even before, and definitely through the time of his colonization project. They were Jesuits Henry More, the great-grandson of the Chancellor, Sir Thomas More, author of "Utopia", Richard Blount, Andrew White and Sir Tobias Matthew.

During those years that George Calvert worked in the service of King James I, hidden influences were molding his thinking; so much so, that many suspected him to have been a Catholic at heart for quite some time. But being highly esteemed in the king's favor, who had the courage to point a finger? But of those who were swaying his thoughts was Count Gondomar, the Spanish ambassador, with whom he had formed a close relationship during the Spanish marriage negotiations, and was accused of showing undue favoritism toward. There was also his very close family friend, Lord Thomas Arundel, Baron of Wardour, a wealthy Catholic nobleman who had been interested in a colonization venture fifteen years earilier. George Calvert's oldest son, Cecilius, and second Lord Baltimore, married Thomas Arundel's daughter, Lady Anne Arundel, in 1628. And there was Sir Tobias Matthew, who as a Jesuit under cover agent, acted at James I's court to promote the marriage of Prince Charles with the Spanish Infanta. For his efforts, 20 October 1623, James I knighted him.[68]

GEORGE CALVERT, THE JESUITS, AND THE MARYLAND COLONY CONSPIRACY

It was the Spanish marriage failure though, that seems to have jolted everything in George Calvert's head into making a firm decision. For it was at this time that he openly declared himself to be Roman Catholic and turned in his resignation to the king. It was also at this time we find him going to the north of England, in the company of arch-Jesuit, Sir Tobias Matthew, to be received into the Catholic Church. Sir Tobias Matthew himself was ordained into the priesthood, 20 May 1614, by the notorious Jesuit, Cardinal Bellarmine. Written about the events during that time and taken from the book, "The History of the Society of Jesus in North America", by Thomas Hughes, S.J., Text, volume 2, pages 7&8, in reference to the Aspinwall Papers from the Massachusetts Historical Society Collections. It says...

> "Sir George became not only a Catholic, but a Catholic of Matthew's own brotherhood, a Jesuit; and so, of course, became his son and heir (Cecil) after him". An additional comment relating to Calvert and Matthew says..." They were both acting in concert and pursuing one common purpose, that of establishing a firm foothold for the Catholic religion in two adjoining colonies (Virginia and Maryland), which would be likely to support and protect each other, and to counterbalance the growing Protestant influence of the more northern portions of the New World, which had recently been abundantly and exclusively favoured by the Council of New England".

George Calvert had opened himself up to Jesuit influence and ambitions of the purest kind, that flowed right from the hierarchy's top.

This brief summary of Maryland's history is not meant to give a misleading impression so to over simplify all the events shaping its colonization period and after. To be sure, many Catholic heads were brought together, and some of them violently bumped, to get their covert plan underway. So even though nothing goes exactly according to plan, understand perfectly, there definitely was a 'Plan'. And should a fuller picture of some of the complexities be desired, just from a Jesuit viewpoint at least, the reader is recommended to read, if it can be acquired, the book written in 1907-1917 by Thomas Hughes S.J., and quoted from above. It has four volumes; two, volume I, part I and II, are documents and letters, some written in Latin. The other two volumes are I and II, texts, and are written in English.

The simple fact was, the 'Plan' was subject to some very serious pitfalls. First, the laws of England prohibited any such Catholic immigration venture going to the English New World.

To proceed contrary, George Calvert and both Kings, James I and his son Charles I, and all those involved, knew they were breaking the law. But this was where kings and Parliament clashed. Kings claimed to rule by 'divine right', regardless of the law, and Parliament claimed kings reigned by the sovereignty of its people. But the greatest pitfall to overcome was a Parliament that upheld those laws; that vigorously and vehemently protested against their plans. But they need not to have worried. Kings had ways of getting around such trifles. Lord Baltimore George and his son Cecil Calvert received their charter grants. And even though we'll never know exactly what went on behind closed doors, yet if the lady steps out pregnant and later gives birth, you sure have a pretty good idea. The 'baby' was born, though quite illegitimate, and heartily thrived and grew, and later even challenged its own mother.

Rome was exceedingly interested in a English Catholic colonization project, especially with George Calvert being the Jesuits' front man. And there could not have been a more suitable or qualified person in all of England for them to have worked quietly behind. His relationship with both kings, his influence at court and his great wealth, fit their order just perfect. But try now to project yourself into their time frame; to grasp fully the seriousness of the business these men were about to engage themselves into. All England was in an uproar; everywhere the air was charged with voices of protests and civil war, and becoming stronger day by day. The king's life itself was destined to be in jeopardy. So under these very real and pressing conditions, how would anyone, with even a speck of intelligence, conduct themselves to meet the problems? To Lord Baltimore, King James I and his son, Charles I, and all their powerful Catholic friends, it was not a question 'if' it could be done, but rather 'how', with the least amount of opposition.[69] The 'how' department was left up to Lords Baltimore, first and second, and the Jesuits; who got approval from their General and the pope.

There is no question that King James I and his son, Charles I, and both Lords Baltimore and the Jesuits were all deeply involved in the American colonization project, particularly the Maryland colony after Newfoundland had failed. Just the acquisition of the Maryland colony land alone, was blatantly obvious that some very powerful strings were being pulled.[70] But the Maryland charter too was a piece of work. All anti-Catholic restrictions and disabilities were kept out. In addition, the subtle wording of the fourth section, a topic of much discussion, was cleverly connived by the king and Calvert to hoodwink the English people.

During that time of religious and political ferment, terms could mean one thing today and another tomorrow. For example, the wording read pertaining to the Church, "according to the ecclesiastical laws of our kingdom of England". Now if Protestants were in power that could have meant either the Church of England or the Puritans; which was only for Protestant window dressing. But suppose the pendulum swung in the opposite direction? — Which was the designers burning desire and ultimate goal, as seen by every condition extended to Calvert — then it would mean the Roman Catholic Church. Indeed, the term was not more explicit purposely, to leave the exact meaning in doubt. But add to the charter's crafty maneuvers, the provision in article twenty, that no burden of taxation was ever to be laid upon them, along with giving the Proprietor the incredible sweeping powers of an absolute monarch, the Charter of Maryland then, the only one of its kind written in Latin, becomes the most ample and sovereign that ever emanated from the British Crown.[71]

TOLERANCE — A GOOD ROMANIST'S LURE

There is not a history of Maryland written by a Catholic author that does not go on and on and continuely stress, time after time after time, that Maryland is the land of toleration; that both Lords Baltimore, first and second, were men of great religious vision, benevolent, and so far ahead of their time. Maryland, a refuge for all Christians regardless, whatsoever, their particular belief. "Maryland, the Land of Sanctuary", actually the title for one of their history books. How could the Puritans have been so cruel to wrest the colony from Lord Baltimore when he had so kindly offered them a refuge after the Anglicans had cast them out of Virginia? Maryland, the land to worship free, in "Maryland, the Free State", the slogan it carries to this day. Maryland, the pioneer of religious liberty. For whose consumption is all this tainted propaganda directed?

After awhile, the sugar gets so sweet, it tends to make you sick.

So that it is not thought to be an over exaggeration, let's quote from the above mentioned book titled, "Maryland, the Land of Sanctuary" by Rev. William T. Russell, 1907. This book has the exquisite honor, and is therefore sanctioned, by having its introductory preface given by his Eminence, James Cardinal Gibbons, Archbishop of Baltimore, Maryland at that time. The following quote is taken from the very first words of the book, chapter one, paragraph one, page one...

> "To Maryland belongs the peerless distinction of being in modern times "The Land of Sanctuary." Here the persecuted for conscience' sake of every creed might find an end of persecution and a peaceful home. The Prelatist excluded from the haven of Plymouth Rock by the Pilgrims of the Mayflower, the Puritan self-righteous, but self-denying, driven from England and Virginia, the Quaker, peaceful yet fanatical, hounded from every spot where he would build a cabin he might call his home, as well as the Jew, rejected by all, found in Maryland a welcome and an abode of peace. The landing at St. Clement's Island, on the 25th of March, 1634, of the little band of Pilgrims, who later founded the settlement of St. Mary's, marks a distinct era in the religious history of the world, for then and there religious liberty gained its first foothold among the nations of the earth."

Understand: these sugary words reflect the sentiments of an organization that has a track record of being a maniacal serial killer and butcher unsurpassed by any other in the history of our world. And with taking the keenest delight and pleasures in mutilating its untold amount of defenseless victims. — But now in the face of one worthy of protecting itself, resorts to portraying to the whole world, like a true bully trying to save its own hide and gain advantage, a disposition of character that would almost fit a saint. But let's take a look at another quote from the same book, pages 6&7, to show exactly how this organization feels about true religious toleration...Because some religions may claim for their beliefs such as polygamy, the sacrifice of human victims, or some other degrading moral practice, the principle of 'absolute' religious liberty cannot be admitted by any civil government. And rightly so, but the author goes on to say...

> "The utmost that is consistent with the very existence of civil government is a 'limited' religious liberty. Nor can we agree with those who seem to hold that a multiplicity of warring religious beliefs is the ideal of social perfection. The conditions that necessitate even a limited toleration of all beliefs will ever prove more or less dangerous to the welfare of the people according as religious convictions are more or less strong, or according as they are maintained by men more or less ignorant and narrow. When it is needlessly proclaimed it is an invitation to sectarianism, with its inevitable disunions and discussions; it is perilous to the peace of a community. The closer the union between the civil and religious authority, as long as each aids the other, and neither encroaches upon the domain of the other, the better it will be for both and the more secure will be the peace of the people."
>
> "But when religious liberty has been inevitably produced by the force of circumstances, and has been established by treaties or legislation, the law and the treaties should be respected. A Catholic ruler is justified in granting a limited religious liberty, as aboved explained, in two cases for the welfare of the people. The first occurs, when to refuse religious liberty would be more injurious than to grant it; and the second, when the grant would be accompanied by greater good than refusal."

What course then, under these most perilous circumstances, would any sensible, level headed and intelligent business man, who had just invested the extraordinary sum of more than £40,000 in his Maryland venture, have taken?? Rest assured: religious tolerance has never been offered by Rome out of benevolence, but is only stubbornly squeezed out strictly as a policy of sheer expediency. Give George and Cecil Calvert a little intellectual credit. Their course of action surely did not come from a love for their fellow Protestant colonists, but the hard cold fact that they were compelled to walk that narrow line of tolerance because it would have been totally stupid and foolhardy to have chosen any other path. — That is, if they didn't want their venture to be ship wrecked — no matter what kind of saintly picture the legend makers want to paint of the Calverts. And this role of tolerance and low profile became a governing factor that was adopted and rigidly adhered to (again, for 'expedency' sake) by the Calverts and the top hierarchy of the Jesuits, even up until today.

JESUITS AND THE MARYLAND COLONY

> "While Lord Baltimore George Calvert was planning his Maryland colony, Henry More was among the most prominent Jesuits in England. At this time the relations between the Lords Baltimore and the Jesuits were most friendly; in fact, the latter seem to have played a very important part in planning and projecting the Maryland venture, as well as in acting as the spiritual advisers of the Proprietaries. We may well believe that Jesuit More, who soon after became the provincial in England, was one of the chief councillors of Lords Baltimore in a project which was of deep interest to the Jesuits at that time."

From the book, "Maryland, the Land of Sanctuary", pages 25 & 26. It was he as George Calvert's chief advisor and councilor, that guided him in the preparation of the Maryland charter.

Another Jesuit that was quite conspicuous in his close association and affairs of Lords Baltimore George and Cecil Calvert in their plans for the Maryland colony was Andrew White; who has also been called in Maryland history, "The Apostle of Maryland." As far back as the year 1605, when he was twenty-six, he was engaged in the ministry in the English mission field, though not yet a Jesuit. He applied for admission, was accepted, and entered the novitiate. Twelve years later, about 1620, and because he had previous theological education he was not required the entire seventeen, he took his final Jesuit vows of profession. It was while Andrew White was in the English mission that he met Lord Baltimore and became acquainted with the plans for the American colony. There is record that while Lord Baltimore was in Newfoundland he wrote to White. Upon returning from Virginia and receiving his Maryland grant, it was then that Jesuit Andrew White applied for the Maryland mission.[72]

The amount of historical letters and documents that have been preserved and are available, leaves no room for doubt about the activities of the leading participants involved in the Maryland colony. The Jesuit Mutius Vilelleschi was General from 1615 till his death, 1645. There are several related letters from him to the English provincial, Jesuit Richard Blount, who held that office from 1623 till 1635, and then was succeeded by Henry More.[73] Both of these men have previously been mentioned. Lord Baltimore George Calvert was completely captivated by the Jesuit Order. They had wooed him, and he in return had successfully bailed them out of a troubled spot. He had the utmost confidence in their purpose, their schools, intellect and methods. He respected and requested their help in drafting the Avalon and Maryland charters. He was sending three of his younger sons across the channel, against the English law, to receive a Jesuit education. Now he was requesting Jesuit missionaries to be sent to his Maryland colony. As an interesting note taken from the book, "History of the Society of Jesus in North America" by Thomas Hughes S.J., Text, volume I, chapter III, page 206...

> "The Baron of Baltimore went off to Newfoundland. He abandoned it in the autumn of the following year, 1629. Then we find that on the 24th of November, 1629, "ten boys, three of them being sons of the Lord Baron of Baltimore," were in the English Channel, crossing over to St. Omer's College, under the charge of Jesuits. The little vessel was overhauled and attacked by Netherlanders. An exciting scene followed. Nobody was killed; but the convoy of harmless

> passengers was robbed of everything; and then landed in safety on the 28th of the same month at Nieuport, whence they reached St. Omer's on December 6."

Within the Catholic hierarchy, the participants involved in the Maryland mission had to work out all their plans, objectives, and stratagems and then submit a report to their superiors — first the Jesuit in the mission field to his provincial, then to their General, and finally to the pope — for approval, and then returned. Many of these correspondences are on record and still can be read today. Andrew White and two other men were approved for the Maryland mission. After Lord Baltimore's return from Virginia in 1630, there is much evidence to show that for those two years till his death, Andrew White was in close touch with him and had an active part in the plans for the new colony. It is a well established fact that he wrote the famous 'Declaratio Coloniae', outlining the purposes of the colony and the terms and conditions offered to the settlers, which was published, with copies in English circulated in England to attract colonists, while copies in Latin were sent to his superiors.[74]

Also, as part of their stratagem to be able to answer their critics, a literal question and answer situation was written up covering the various objections that could have been raised, along with their deflecting and neutralizing effect answers.[75] This paper is strongly believed to have been written also by Jesuit Andrew White; but whoever actually prepared it, it bore the stamp of approval of the English Province and Jesuit Blount. It validly proves that the Provincial of the Jesuits considered the charter of Maryland, that the Society of Jesus undertook to further and extend the planting of the colony, and with the full knowledge that the 'pretense' of religious toleration was to be adopted as one of the fundamental institutions of the province. — So that by necessity, toleration for Roman Catholics carried with it toleration for all Christians. Therefore the design and integrity behind the Maryland project had the cooperation and approval of the Roman Catholic hierarchy — Jesuits Andrew White and Richard Blount, the English Provincial, the General of the Society of Jesus, and the Pope. It is remarkable that "The Roman Catholic Church", which never changes, changes often when it is to her advantage.

George Calvert died 15 April 1632 and his son, Cecilius Calvert, became the second Lord Baltimore. He was only twenty-six years of age when his father's mantle suddenly fell upon his young shoulders; thrusting upon him full responsibility for carrying on the plans for the new colony. But he rose to the occasion superbly. He knew of his father's plans and had been taught well Rome's procedure of conquest whenever she was in the minority. First, she begs for tolerance. Then when tolerance has been granted, she begs for equality. After equality has been enjoyed then Rome steps forth in her true colors and arrogantly and ruthlessly dictates her supremacy. So Cecil Calvert was determined to adopt and maintain 'toleration' in the colony of Maryland as a design and first step towards achieving Catholic superiority. — And either with or without the zealous Jesuits in the Maryland mission field, who had problems seeing the full strategic picture.

SECOND LORD BALTIMORE CECILIUS CALVERT AND HIS CONTROVERSY WITH JESUITS

The relationship and admiration that bonded George Calvert to the Jesuits came from their wooing him and his first hand experience working with them throughout his life's career. His son Cecil lacked that personal Jesuit touch, and even though he understood all too well and respected their great capabilities, it was more from a distance. When the great dispute arose between Cecil Calvert and the Jesuits, caused by some of their demands and actions in the Maryland colony, his letters then are quite revealing. He certainly expressed himself quite frankly to his brother, Governor Leonard Calvert. First, he severely upbraids his brother for failing to follow his instructions. It is he that gives the directions, and not his brother's place to question why. The Maryland colony and his own life was on the line and so accuses the Jesuits of being his bitter enemies. Other clergymen can very well replace the Jesuits, but for Catholicism's sake, and of course his investments, the Maryland colony must survive to fulfill its destiny.

The following is an excerpt taken from a letter in: Letters of Cecilius Calvert to Leonard Calvert, November 21-23, 1642, 'Calvert Papers', pp. 216-18...

> "For whatsoever you may conceive of them who have no reason upon my knowledge to love them very much if you knew as much as I do concerning their speeches and actions here towards you. I am (upon very good reason) satisfied in my judgment that they do design my destruction and have too good cause to suspect, that if they cannot make or maintain a party among the English to bring their ends about, they will endeavor to do it by the Indians within a very short time by arming them against all those that shall oppose them, and all under presence of God's honor and the Propagation of the Christian Faith, which shall be the mask and vizard to hide their other designs withall."
>
> "If all things that Clergymen should do upon these pretences should be accounted just and to proceed from God, laymen were the basest slaves and the most wretched creatures upon the earth. And if the greatest saint upon earth should intrude himself into my house against my will, and in despite of me, with the intention to save the souls of all my family, but withall give me just cause to suspect that he likewise designs my temporal destruction, or that being already in my house doth actually practice it, though withall he do perhaps many spiritual goods, — yet certainly I may and ought to preserve myself by the expulsion of such an enemy, and by providing others to preform the spiritual goods as he did, who shall not have any intention of mischief towards me. For the law of nature teacheth this, that it is lawful for every man in his own just defense, vim vi repellere — those that will be imprudent, must be as imprudently dealt withall."[76]

It is very interesting how Catholic authors and historians try to patch up and smooth over this most glaringly bitter and sharp controversy between Cecil Calvert and the Jesuits. Cecil Calvert was fighting for his very life and substance, yet the

Jesuits in Maryland could have cared less about his personal predicament, — but like a true Jesuit or programed robot, their only concern was to ramrod their sacred policies through, regardless of the cost. Exasperated, Cecil appealed to the General of the Jesuits. Only then, after the problems were fully reviewed and the General decided in Lord Baltimore's favor, did he get any relief or satisfaction from the Jesuits in Maryland to obey his requests, though hostilely complied with. But through their folly, he lost his Maryland charter anyhow, and was lucky that that was all. It seems that, though the Jesuit's General, Cecil Calvert, and the Jesuits in the Maryland mission field were all striving for the same common goal, only the General and Cecil understood the preplanned course of action that had to be rigidly followed if they were going to successfully reach that goal. So by an order from the General, the course of those in the mission field was altered. From then on, even though the Jesuit influence was subduedly felt among the English North Americans, it came later through another channel too.

It's a pretty sad situation when Jesuits stealthly use religion as a means to gain sympathizers and to infatuate so many under their spell; who, for those fortunate enough to wake up, will find themselves in a one-way love affair, being used only as a disposable tool to achieve a Jesuit end. The resentment is not so much that the Roman Church is in total gross error according to the Scriptures, who haughtily claims to be the sole possessor of religious truth, while scorning and branding those that disagree as heretics, which is bad enough, — and for many, in spite of all this, would still agree to live in peace with her. But the fierce resentment comes from Rome righteously wanting to jamb her garbage down others' throats, with either accept it or be eliminated ultimatum. And though she may be hiding her true colors for the moment, don't be fooled, they will definitely soon appear.

In spite of twice having his colony wrenched from him due to his Catholic religion, Cecil Calvert surprisingly regained it and lived almost twenty years after to see it flourish, grow and prosper until his death. This has to say much about a couple of points when considering that England had just ended a civil war that swirled around just such Protestant-Catholic issues. First, that the Puritan government and Oliver Cromwell were not quite as tyrannical and intolerant as has been painted by the Catholic hierarchy. Or second, it strongly proves that regardless of being in the stronghold of Protestantism 'supreme', the Catholic elite still had persuasive powers and influence to jockey things their way — if a little discretion was used. Discretely driving a Catholic wedge whenever there was a relaxed opportune time could gain for Rome by increments what a frontal attack would surely lose. This was the policy of Lord Baltimore Cecil Calvert. Actually, driving a Catholic wedge among the English was the purpose of all those involved. It was just the timing that caused such a bitter disagreement.

THIRD LORD BALTIMORE CHARLES CALVERT AND HIS MARYLAND COLONY LOST

His son Charles however, who was now governor of Maryland and became the third Lord Baltimore at his father's death, never seemed to understand the principles of discretion or toleration. He certainly never fit that 'sweet tolerant' Catholic picture purposely painted by Romanists designed to rock dumb Protestants to sleep. He was a true stereotype son of Rome, spurred on by his vicious hatred for anything Protestant and urged on by the regrouped Maryland Jesuits. His policies jolted Protestants wide awake, and for the third time the Calverts lost their Maryland colony. But for those more sober minds plotting Rome's ultimate supremacy, failure burned ever deeper into their consciousness — that to pretend benevolence and toleration seemed a more practical path to final victory.

The partiality shown to Catholics by the third Lord Baltimore Charles, was such an abrupt change of policy from his father's, and so obnoxiously anti-Protestant that complaints began to pour in to the authorities in England, to such an extent, that Charles felt he had better go to England personally and get things straightened out. He sailed in 1684, eight years after his father's death, and was never allowed to return. King James II ascended the English throne the next year, 1685, and Charles Calvert seeking and expecting compassionate support from his very Catholic King got the shock of his life. With pitiful whining and groveling he plead that his administration had always been in strict conformity with the royal charter and that there was no just cause for declaration of a forfeiture. But James II turned a deaf ear to his appeals and responded to the urgings of his Jesuit confessors and Baltimore's enemies instead. The King promptly ordered the writ issued against the Charter in April, 1687. But only because the King himself had to flee for his life was Baltimore's charter spared a little time longer.

If Lord Baltimore Charles had a way of shaking Protestants out of their sleep in Maryland, King James II's shenanigans literally startled Protestants in England like a thunder clap. In fact, they were willing to risk another bloody civil war rather than be under the bondage of Rome. But James II thought more of his head than to stick around and fight. Thus declaring herself forever Protestant, England began her "Glorious Revolution". The Stuart dynasty went into bitter exile rallying and plotting for the next sixty years to gain their restoration. And in Maryland, bitter resentment was expressed in another way to show how they keenly felt. No sooner did the news reach Maryland that the Catholic 'hope' in England had been put to flight, than false rumors began to reverberate throughout the colony, stirred up to the highest pitch of excitement, that the Maryland Catholic government, upheld by Catholics, had joined themselves with the Indians for the murder of all the Protestants in Maryland. These tales of terror and bloodshed, said to be inflicted by natives and Catholics, of burning houses, with women and children carried off, left Protestant settlers panic-stricken.

Catholic historians delight in placing these false rumors on Protestants. As for Lord Baltimore's representatives in Maryland, they found themselves set at defiance by an intangible but seemingly ubiquitous enemy. The immediate effect was chaos and the fast giving away of the Maryland government foundations. But who had counseled King James II two years earlier to forfeit the Maryland Charter but his Jesuit confessors? Had not even Cecil Calvert wrote to his brother governor of his belief that Jesuit intentions, if pressed, would employ armed Indians to further their designs? At the time of the Revolution in England, 1688, there were six Jesuit Priests and two Franciscans in Maryland; surely enough to fan a rumor if they had a mind to. As to who started the rumors, most likely it will always remain a mystery. But the fierce Catholic hatred and revenge felt towards England's Glorious Revolution and its humiliating dismissal of James II is not. In its wake, Charles Calvert was shorn of his propriety rights and Maryland was made a royal colony. It has been lamented, as the harsh penal laws aimed at Catholics set in, that Maryland, the land of religious liberty, (liberty for Romanism) began the darkest era of its history.

At this juncture, England's Glorious Revolution permanently formed and molded attitudes and passions that would affect world events far into the future. To the mind of the Catholic aristocratic elite: proud, wealthy, powerful, educated and influential, attributes better used to dominate rather than to be naturally submissive, the Glorious Revolution that had subjugated and humiliated them far beyond their noble dignity, might be seethingly tolerated, but never ever would it be accepted. It was Protestant! the common man's revolution and his religion. How could they? But to the Protestant's mind after victory? What else was there but complacency. Yet, nothing kept Europe in such a state of ferment and intrigue as the Jacobite partisans of James II exiled in France. Their passion to get revenge seemed to consume their very mind and soul. Secret conclaves sprung up like mushrooms in order to plot and scheme their invasions of England and develop their Catholic brand of Freemasonry. After several attempts to subject England to Romanism by force, only after the 1745 invasion attempt did it bring home to bear the futility of using force. But in the North American English colonies, particularly Maryland, there was a more kinder gentler Plan being worked out.

CHAPTER 14

JESUIT INSPIRED CARROLL FAMILY AND FREEMASONRY — LAUNCH AMERICA TOWARD ITS SECRET DESTINY

CHARLES CARROLL APPOINTED TO COME TO MARYLAND

It had been nearly four years now since the third Lord Baltimore Charles had arrived in England, who apprehensively watched the ominous and turbulent tide rising against King James II, that was to forever sweep the Stuart dynasty away. Charles also anticipated that very certain prospect of having his own Maryland colony forfeited and his permission refused for ever returning there again. Under the circumstances, it became quite urgent that he engage someone capable and willing to live in Maryland to handle his legal affairs there in his absence. The man and family that he would choose would never disappoint him or his Church in their dedication of service. Not publicly advertising their intentions, but quietly networking with others who were also likeminded in achieving their global goal, the Carroll family influence would not only alter the course of the English colonies, but even the world.

It can not be over emphasized enough the fact that no 'commoner' — one without that self imposing appearance, who lacked education, elegance and wealth, shoddily dressed with even a shoddier place to live, eating with fingers for lack of anything better — could ever begin to inspire greatness or leadership in the eyes of others when he apparently had none to give himself. But one wealthy nobleman living in his fabulous hilltop mansion attended by a hundred bowing servants could well sway thousands to enlist in his worthy cause. So it was to the elite aristocracy of Catholic gentlemen that was entrusted the governance of the Maryland colony. Most of those families in Maryland that climbed into the charmed circle of social and political prominence were Catholic and were related to the Calvert family. Names like Carroll, Brent, Darnall, Digges, Brooke, Sewall, Bennett, and Neale families ushered in the golden age of Catholic aristocracy in Maryland and would retain their wealth and social position even after the loss of political power at the time of the Glorious Revolution.[77]

It was to Charles Carroll, identified as the 'Immigrant', that Lord Baltimore turned to and appointed as the Attorney General of Maryland. He was only twenty-eight years of age when on 1 October 1688, the eve of the Glorious Revolution, he came to America. The high spirited young attorney became the stalwart champion of the Catholic colonists. But due to the upheaval in Maryland at the time, his office of Attorney General was of short duration. So Baltimore then appointed him Registar of Deeds, Receiver of Rents and Surveyor General. Later he received the appointment of Judge and Registrar of the Land Office in Maryland, succeeding Colonel Darnall who had died in June 1711. He also acted as Baltimore's attorney and personal representative. Indeed, there are many evidences that Lord Baltimore thought to make Carroll his real successor in order to safeguard the family heritage from his so called, apostate son.[78] Charles Carroll the Immigrant, was virtually the vice proprietary of the province, and by far, was not of the mold and stock of ordinary men. Descended from the famous clan of the O'Carrolls, the Carroll family had a proud record in Irish history.

The O'Carrolls had the distinct honor of tracing their ancestry to the King of Munster Ireland, whose domain included the entire district of Ely and a part of Tipperary. However, English conquest and penal laws had reduced all branches of the family to "ye low estate". In consideration for Charles Carroll's adherence to the ancestral Catholic faith, "He was in great favor with Kings Charles II and James II, who were not able to restore him to his paternal estate; but the latter made him grants of large tracts of land on the Monoccasy river, in the province of Maryland, in North America". So through his royal favor with King James II and Lord Baltimore Charles he came into the possession of 60,000 acres and became the largest land owner in the colony. He founded a family estate that enabled him and his son to render aid to the oppressed Catholics, and his grandson to be of great material assistance to Washington and the American cause in the War for Independence. Carroll parceled his land into three manors. Two of which he named from his lost estates in Ireland, Ely and Doughoregan, and the third, Carrollton.[79] Young aristocratic Charles Carroll coming into Maryland brandishing his extraordinary amount of wealth and affluence would have its calculated effects. — Dazzle and overawe all those who would venture to oppose his divine cause.

The Catholic hierarchy fully recognized the risks involved with King James II's policy of bullying the English people again with Romanism, especially so soon after the civil war. If he could accomplish it, terrific, then he would be a great Catholic hero. Yet, to avoid total loss, saner minds cautioned, it might be a little wiser to go slower. The same with the third Lord Baltimore of Maryland. But in both cases, behind the forcing and bulldozing of Catholicism were the Jesuits. And of course, their seared brain allows them to act in no other way. They are trained to be aggressive and never give quarter to a Protestant. And like an attack dog, only a command from its master will bring it into abeyance. So when the whole ramrodding project fell around the ears of James II and also those of Lord Baltimore Charles, salvaging Catholic Maryland became of utmost importance. For this privileged undertaking, Charles Carroll was given the honors. To rally enthusiasm to his cause, he even changed the motto on the family coat of arms — from, "Strong in Faith and in War" to "Liberty in all Things".[80]

Liberty in all things?? How noble. How inspiring. How uplifting to the downtrodden. How — almost Protestant!? And proud American Protestants always thought, believed and boasted it was they who originated and promoted religious liberty. Well sleeping Protestants — Surprise! Whether you knew it or not or want to believe or not, you had an assistant. And a very wealthy, influential and vigorous one, at that. But don't be confused or alarmed. You see, it's just part of the game to lull you to sleep. And the game rules are pretty simple too. While our Protestant forefathers were being Inquisitioned and massacred by the millions, this was "true liberty" for the Roman Catholic hierarchy. But when Protestantism became strong enough to resist and legislate against this inhuman barbarity, this then, to Romanism, became tyranny. Laws prohibiting Catholicism to butcher and mutilate others who refused to conform, to the arrogant aristocrat mind, is degrading and humiliating. Thus the Roman Catholic Charles Carroll motto and outcry against Protestant tyranny, — "Liberty in all Things". But don't be deceived beloved Protestants. That doesn't really include you.

In the three short years that King James II reigned, he competently managed to light fires of passions that would fiercely burn many decades after. His first acts were to relax anti-Catholic laws which immediately ignited hopes of energetic Catholics and set aggressive priests to working in both England and colonial Maryland. But flaunting royal permission to invade and force their Romanism on shocked Protestants so thoroughly infuriated them to action that it not only abruptly halted the abuses, but threw the whole escapade into reverse. And nothing was more detested than to have a Jesuit priest forcefully enter the home of a sick or dying Protestant attempting to administer his superstitious last rites.[81] But as usual, it was their obnoxious actions that stirred up Protestant contempt and reactions. So stringent old laws restricting Romanism were once more revived supplemented with new ones legislated. And once again, the howls of the Romanist bully against Protestant tyranny was pathetically heard.

The Glorious Revolution became a pivotal point in English history that left them feeling a little smug in their accomplishment. But to the Roman Catholic hierarchy, it only served to intensify and solidify their determination to conquer the English once and for all. Two fronts were established for attack. One, revolved around exiled James II in France that became the Jacobite movement with its brotherhood development of Catholic Freemasonry and was responsible for several futile English invasions. After the last attempt in 1745, that proved that force wasn't the answer to gain victory over England, the Catholic Freemasonry lodges then switched their efforts by joining up with the front silently working in the English colonies. It is to expose this covert operation of the Catholic aristocratic elite that today is about to plunge the whole world into a bloodbath that is the heart and soul purpose of this book.

England declaring herself Protestant was a status that she never seemed to get her whole heart and soul into or ever completely organized to follow through on. Colonies constantly groped along, always inquiring as to what was or was not legal when applying anti-Catholic laws that never became standardized. Each colony had its own separate charter with its own particular set of laws. What was illegal in England, in the hands of a clever attorney, may or may not be illegal in the colonies. Rest assured, if the situation had been reversed, Rome would have annihilated Protestants. But instead, England as a token of her power, diluted with natural Protestant leniency, declared her anti-Catholic laws with a lot of rhetoric but very little force. And the Jesuits and the Catholic educated gentry took every advantage of it.

This does not mean to say that the anti-Catholic laws after the Glorious Revolution of 1688, right up till the American Revolution in 1776, did not sorely try and vex the Catholic population in the colonies. Volumes are written about that eighty-eight year period, especially the fierce struggle in the Maryland colony. Jesuits unrelentingly pushing their religion. Protestants countering to confiscate Catholic property. Double taxes on all incoming Catholic immigrants while all Protestants came in free. Children born to Catholics threatened to be placed in Protestant homes. Jesuits threatened with prison and sent back to England. Numerous terrible laws to discourage any Catholic, but they never ceased coming and the mission never ceased expanding. But many strong-hearted Catholics had a notion to leave the area and many did. Even the son of Charles Carroll the Immigrant expressed himself to his son, Carroll of Carrollton, "that the British colony of Maryland was no place for a respectable Catholic population". Yet over all the howls and yelps of the Jesuits another Catholic author, Thomas Spalding, in his book, "The Premier See", page 5, makes a very revealing appraisal...

> "Despite frequent threats, the full force of the penal laws in England was never unleashed in Maryland, and those on the books were honored more in the breach than in the observance. No Maryland Catholic went to the gallows or to prison for his religious beliefs. None suffered the confiscation of his estate. Quite the contrary, the largest Catholic fortunes were built in the penal years".

Once Maryland was made a royal colony and Baltimore Charles had lost his proprietorship, the English Crown began sending over governors to rule the colony. It was under these Protestant administrations that the Catholic elite became disfranchised, lost their right to vote and hold public office, restricted in their worship to private residences, suffered the ignominy of a second-class citizenship and were branded disloyal and subversive. But to make matters even worse, Lord Baltimore's eldest son, Benedict, who was to become the fourth Lord Baltimore, set forth in a petition just prior to his father's death in 1715, that he had renounced his "Romish errors" and become Anglican. He had also taken his children out of "Popish seminaries" and placed them in Protestant schools. But Benedict only lived six weeks after his father's death. His son Charles then, who had formerly attended the Jesuit college of St. Omer before his father had removed him, at age sixteen and because his father had foresworn him to be Protestant, was proclaimed Lord Proprietary of Maryland, 5 April 1715.[82] This sort of embarrassment and humiliation rankled the arrogant pride of the Catholic elite and the Jesuits beyond any words to describe.

To the Catholic elite, but especially the Jesuits, the deep rooted bitterness and resentment that nagged at them was their belief that had Cecilius Calvert and the early Roman Catholics of Maryland followed the example of the Puritans of New England, in obstinately and pertinaciously refusing any access whatever into their colony to any person who would not agree to live under their 'platform' of religion, as they called it, the Roman Catholic religion might have been at this day the established religion of Maryland. Probably the English government would have acted in the same manner by the Roman Catholics of Maryland as it did by the Puritans and they would have been spared all the ignominy and pain they were suffering now. Probably? But more probably, Lord Baltimore would have lost his entire investment along with his head.

On the other hand, Protestants had some bitter resentments of their own they were nursing, who felt their present situation could well have been avoided had the English government not been so laxed in enforcing colonial anti-Catholic laws. They had separated themselves from the old world in order to rid and live their lives free from popish inventions and superstitions, only to find now that these ridiculous absurdities had followed and were harassing them once again in the new. Both sides of this struggle claimed to be representatives of the truth. And from all appearance, it seemed only as a fierce contest raging between zealous Roman Catholics and stubbornly resisting Protestants. But this struggle was much more significant than just that. Indeed, it is that age old struggle between Babylon's apostate Mystery Religion with its false corrupt doctrines that is determined to suffocate and exterminate true Christianity as it was delivered by our Lord Jesus Christ and preserved in the holy Scriptures. Watch now how this universal drama unfolds.

CARROLL FAMILY ON DIVINE MISSION

The Carroll family came to Maryland on a "divine" mission. That is, to do battle by joining forces with the Jesuits and elite Catholics, using their power, wealth and influence or any other subtile means to oppose Protestantism. It was their ultimate purpose to gain liberty for themselves, both religious and civil, so to function and exercise their beliefs freely. This then would permit them future advantage so to coerce all into their fold, which they believed, was their full legitimate right sanctioned by the supreme sovereign pontiff of the world, the pope. But under their existing very contemptible circumstances, even though they had established a Catholic mission among the North American English colonies, things had gone so badly that there was only one possible way to successfully achieve their longed for liberty. Unite all the colonies in a scheme and pretense for separating them from 'Mother' England,[83] and then as a temporary expediency, form a republic that would grant full freedom of worship and civil liberties to all inclusive. Employing and posing Catholic Freemasonry as Protestant, it became the most awesome and deceptive agency to accomplish just that.

In spite of all the exaggerated bawlings of the Roman Catholics to decry Protestant England's unjust and intolerable abuses against them, these abuses never seemed to prevent Catholic expansion. By 1763, it was estimated that there were some sixteen thousand Catholics in Maryland, who were served by twelve Jesuits. By that time Jesuits had five large estates in Maryland totaling over twelve thousand acres: St. Inigoes and Newtown in St. Mary's County, St. Thomas Manor in Charles County, White Marsh (not to be confused with the White Marsh in Baltimore County) in Prince George's County, and Bohemia in Cecil County. There was also Priest Neale's Mass House at Deer Creek in Harford County.[84]

After the French and Indian War, 1763, which erased the French presence from North America, there was a burst of Catholic construction. Churches and residences were built for new Jesuit centers at Tuckahoe on Eastern Shore and at Frederick Town in Frederick County. Smaller churches were erected for the congregations at Pomfret, Leonardtown, Medley's Neck, and Bushwood in southern Maryland. Larger buildings were raised at St. Inigoes and St. Thomas Manor and a church at Newtown (still standing).[85] Remember now, all of this activity was during those so called penal years, right under Protestant noses, which leads one to quickly recognize that it was a far cry from the terrifying brutal treatment Protestants received from Catholics in nations like Spain and France.

The Jesuits, who always took a personal interest in education, did the same in Maryland very soon after their landing. But the school did not find a permanent home at once and is noted to be in existence at various places. In 1651 it was at Calvert Manor. In 1677 it was at Newtown Manor. Then when the Jesuits were compelled to withdraw from southern Maryland because of Protestant opposition, they opened their academy, about 1745, at Bohemia Manor;[86] which when a final addition was made by Jesuit Attwood in 1732, consisted of about 1700 acres.[87] Now Bohemia Manor was located on the eastern side of the Chesapeake Bay at the extreme north and within only a few miles of the Pennsylvania border. It just so happened that William Penn was a personal friend of King James II and as a result, was very tolerant of Catholics. So Bohemia Manor fulfilled a two-fold purpose for the Jesuits. One was to organize an educational institution that was withdrawn from Protestant observation so to minimize legal prosecution for teaching, and two, to be a close point for departure and reciprocal operations for the Philadelphia and other Pennsylvania missions. After Jesuit Joseph Greaton had opened a Catholic chapel in Philadelphia about 1734, it was reported to the Jesuit Provincial in England, "We have at present all liberty in the exercise of our business, and are not only esteemed but reverenced, as I may say, by the better sort of people".[88] Gullible Protestants never seem to really get it.

Another thrust into the Protestant New World by the Catholic elite occurred when the Duke of York, who later became King James II, after taking over the colony from the Dutch by the English, became the Proprietor of what had been New Amsterdam but now became in his honor New York, consulted with the Jesuits in England as to the possibility of sending one or more of their number to his colony in America. Jesuit Thomas Harvey, with at least one Jesuit companion, sailed, July 1683, for New York with Thomas Dongan, who had been appointed governor. The English provincial wrote to the General: "In that colony (New York) is a respectable city fit for the foundation of a college, if faculties are given, to which college those who are now scattered throughout Maryland may betake themselves and make excursions from thence into Maryland". The provincial added, "The Duke of York, lord of that colony, greatly encourges the undertaking of a new mission".[89]

Under the Catholic patrons of Governor Thomas Dongan and King James II, who had now come to the English throne, the Jesuits went into high gear doing their business of establishing their school, administering the sacraments and saying Mass. The chapel provided was in Fort James on the site of which now stands the United States Custom House. The spot is marked by a tablet on the wall recording the event with this inscription: "Within Fort James, located on this site, the sacrifice of the Mass was offered in 1683, in the Governor's residence, by the Reverend Thomas Harvey, S.J., chaplain to Governor Thomas Dongan. Erected by the Order of Alhambra (a branch of the Knights of Columbus), anno Domini MCMXII". Then in 1688, King James II foolishly united the province of New York to the territory and dominion of Protestant New England and appointed Sir Edmund Andros governor of both provinces.[90]

But the strategy of King James II and the Jesuits to overwhelm and overawe had its negative reactions. So Catholic aggression was halted dead in its tracks by the 1688 English Revolution that brought about the dethronement of King James II and the imprisonment of Governor Andros.[91] Yet the sad truth was the Quakers might rage against Romanism's aggression in Pennsylvania, the Puritans could rant in Massachusetts, as well as the Anglicans in Virginia, New York, and Maryland and any other colony they claimed, but they could never really win the cause. Protestantism may hinder the church of Rome for a time, but is surely no match for the wealth of its Catholic royalty and powerful elite who never cease demanding that Romanism is the only religion for the world. And regardless of the great inroads Catholicism was making among the English Protestant colonies, the Jesuits and Catholic gentry expected nothing less than their full liberty to "exercise their business", and definitely free from Protestant persecution and harassment.

In pursuit of their worthy cause that they themselves have chosen to call the "Grand Design", we must follow that distinguished Carroll family who as students sat at the feet of the Jesuits, those educators so highly esteemed as Catholicism's best schoolmasters, and then watch as they go out to perform their sacred duties as instructed. Jesuit thought and acts pervade every aspect of American colonial and National history. To argue otherwise is completely ridiculous by the fact that Catholic and Jesuit history abound with their own records that explicitly confirm it. To leave out the Jesuit influence on American history is like having a bulb without electricity. You will be groping in the dark. And history without the knowledge of religious history will never be complete or perfectly understood. Therefore the impact and influence on everything that is called American, which is derived right from the Jesuit schoolmasters, can not be found in a better example than the dedicated Carroll family.

A LOOK AT TWO BRANCHES OF CARROLL FAMILY

There were at least two branches of the Carroll family that came into the Maryland colony. But our particular interest is only in the one of Daniel Carroll of Littamourna, Ireland and the three generations that descended from him. To keep it simple, Daniel Carroll of Littamourna had two sons by the names of Charles and Keane. Charles we have already mentioned, and was identified as the "Immigrant". He had a son, the second of his name and line and because of his long residence at the Carroll Doughoregan manor estate was called Charles Carroll of Doughoregan. He too had a son named Charles and was identified as Charles Carroll of Carrollton. So we have Charles Carroll one, two, and three that became the predominate figures and conduit for Jesuit thought and activities that was soon to propel the English colonies toward American independence. But the greatest honor falls upon John Carroll, the grandson of Keane Carroll, brother of the Immigrant, that distinguished himself by joining the Jesuit brotherhood and its movement that threw wide the door for Romanism to freely flow into the whole United States Republic. How sweet the nectar of success must be savored, especially when it is so cleverly earned.

Like the report from Philadelphia, Jesuits, by those who loved them, were much more than just esteemed, they were reverenced, even to the point of being hallowed. And the Carroll family feelings for the Jesuits were no less. Charles Carroll of Doughoregan, who had been sent to Europe by his father, the Immigrant, to receive a Jesuit education, wrote some years later about the Jesuits, "I have, thank God, been bred among them and if you do what they have taught you and nothing contrary to it, you will be happy here and hereafter".[92] With this kind of affectionate bond, the world's wealthy elite were happy to strive untiringly in order to preserve their Romanish-Babylonian religion that would guarantee them a continuation of their wealth and power. The records of Charles Carroll the first, second and third, show their total dedication to this cause. Not just influencing the electors of the Maryland legislature, but when necessary, going to England to appeal and solicit other powerful influential Catholic gentlemen to help defend against Protestant aggression in Maryland. As wealthy educated Catholic attorneys, nullifying Protestant aggression in Maryland, whenever possible, was their first line of attack.

The Maryland colonial society with its tobacco-staple economy, the slave labor system, the avid speculation in the abundant land all became a part of that economic system which naturally benefited most those families who achieved the largest estates. High office in Maryland went to the owners of twenty or more thousand acres, to the Bennetts, the Dulanys, the Carrolls, and the Darnalls. And this combination of land and power produced in those who controlled it a more than ordinary interest in law. The Maryland country squire was something of a petty lord in his own locality, and some degree of legal knowledge was considered essential.

Charles Carroll of Doughoregan, son of the Immigrant, always felt keenly his own lack of a legal education, interrupted, having to return from Europe to Maryland because of his father's death in 1720. Later he would be writing and admonishing his own son, the third Charles, who was studying law at the Inner Temple in London, "It is a shame for a gentleman to be ignorant of the laws of his country and to be dependent on every dirty pettifogger. On the other hand, how commendable it is for a gentleman of independent fortune not only not to stand in need of mercenary advisers, but to be able to advise his friends, relations, and neighbors of all sorts".[93] This preoccupation with the law would, in the second half of the eighteenth century, benefit many a Maryland gentleman take the lead in shaping the civil liberties of the new Republic.

Keane Carroll, brother of Charles the Immigrant, remained in Ireland never coming to Maryland. But his son, Daniel Carroll, came to Maryland some time before 1725 and settled on the Patuxent River. Not like his cousin, being a gentleman provincial planter, Daniel Carroll was a enterprising and prosperous merchant who offered his astonishing variety of wares at his general store in Upper Marlborough. He had married Eleanor Darnall in 1727, and then joining their fortunes, invested chiefly in land, livestock, and slaves. But Daniel Carroll's profits were reaped largely from his importing activities and his store's flourishing trade along the Patuxent River. It was amid this mercantile environment and most momentous period in Maryland's development that John Carroll, the future Jesuit priest, entered the world, 8 January 1735, and spent his boyhood days.[94]

Two years after the birth of John Carroll, his third cousin, Charles Carroll the third, later known as Charles Carroll of Carrollton, on 19 September 1737, was born. To the rest of the world, the event of these two births was insignificant and went unnoticed. But as these two wrinkled, red, little faces wailed and alarmed their own household worlds, it brought great pleasures and relief to their mothers and all concerned, that they had safely arrived. For these two infants were destined by their later lives and life work to play predominate roles in making the American Catholic dream into a reality. But those roles did not just happen. It was born and bred into them. First by the tender nurture and inspiration of their parents, then by those beloved schoolmasters who would shape and mold their minds for life. These Carroll students, would be like so many other orchestral musicians, following their Jesuit conductor's baton, while the world's audience sits motionless, enraptured by their so enthralling great performance.

The Carroll cousins had entered the world scene when the convulsions of the Catholic Freemasonic Jacobite movement was just about to have its last spasm in 1745, to force England back to Rome. These were the years when the Jesuit conductors began an about-face from the Jacobite movement to the rehearsal of the Enlightenment movement and a French revolution. Jesuit thought and application was affecting vast amounts of receptive minds. It can not be considered trivial when throughout the seventeenth century, long before they reached their peak, their number of students annually at the College of Louis-le-Grand in Paris was between 2,000 and 3,000 students. In the second half of the seventeenth century Rouen had nearly 2,000, Amiens about 1,500. In Rennes there were 2,500 in attendance and in Toulouse some 2,000. Munich in Bavaria had over 1,000; Munster had over 1,300, Utrecht in Holland over 1,000, and Antwerp and Brussels in the Netherlands had each some 600 students. Altogether there were some 200,000 students in the Jesuit schools and colleges in Europe which by the middle of the eighteenth century there were some 728 colleges.[95]

These are pretty impressive numbers for an organization who today has opted to pretend a disinterest and low-key role in world affairs, that downgrades and pooh-poohs they had anything to do with influencing the dramatic revolutionary events during the late 1700's. Are we to believe that the world's greatest Catholic educators, renoun for their effective and passionate anti-Protestant zeal, indoctrinating and generating those same passions into nearly one quarter million of their students a year would have no visible effects on the political world? Surely, not everyone is so naive. What other educators even come close in comparison to the quantity and efficiency of the Jesuits? Who else has a global ax to grind? And who instilled into the minds of Frenchmen like Robespierre, who was schooled in the famous Jesuit College of Louis-le-Grand, where in France only a Catholic education was permissible; or Adam Weishaupt who was educated by the Jesuits of Ingolstadt? It was to these interesting times of Jesuit undertakings that the Carroll cousins were introduced to have a peek and also to actively participate.

THIRD CHARLES CARROLL AND COUSIN JOHN CARROLL START SCHOOL

It is in year 1747, that we find Charles Carroll the third and his third cousin, John Carroll, the future Jesuit, both enrolled in the newly opened Jesuit school at Bohemia Manor Maryland. Charles was only ten years old at the time and John or "Jacky", as he was called, was twelve. They studied and played together with the Neale brothers, Benedict and Edward, as well as with James Heath and Robert Brent, also young students enrolled at the Bohemia boarding academy. One year later, 1748, John's eighteen year old brother Daniel, named after his father, returned home from the Jesuit French school of St. Omer's after six years of continental study to enter his father's mercantile business. It was decided at that time that Jacky would be sent abroad in his brother's place and Charles would accompany him. The two cousins crossed the ocean together along with another Bohemia classmate, Robert Brent.[96]

Charles Carroll the third and his cousin, John Carroll, entered the college of St. Omer, an old school conducted by English Jesuits in French Flanders that had been founded by the English Jesuit, Robert Parsons, 18 September 1592. In the minds of American Catholic parents and especially the Carrolls, St. Omer was the most popular preparatory institution in Europe, even though its educational purpose was primarily for priests. Carrolls had been going to St. Omer ever since the family had come to Maryland. Charles Carroll the first, had sent his three sons, Henry, Charles, and Daniel to St. Omer. Two other cousins, each from separate Carroll families, had studied at St. Omer and then gone on to become Jesuits. Daniel, Jacky's brother, had just returned from there. So now it was Jacky's and his third cousin Charles's turn to go.[97] John Carroll studied for the priesthood, and in 1753 while at St. Omer's he took the first vows of the Jesuit order. In the same year Charles Carroll of Doughoregan wrote to his son that "Jacky, I suppose, is gone up the hill". Here was used a code expression that meant that John Carroll was entering the Society of Jesus.[98]

CHARLES AND JOHN CARROLL SENT TO JESUIT SCHOOLS IN FRANCE — STRONGHOLD OF JESUIT THOUGHT

As we follow the education of Charles Carroll the third, he remained at St. Omer's for six years, receiving the equivalent of two years at preparatory school and a four year college course. From St. Omer's he went to the college of the Jesuits at Rheims. After finishing at Rheims, he spent a year at Bourges where he studied civil law. He spent several years in Paris, both studying under private tutors, one of which was his own cousin, Jesuit Anthony Carroll, and spending two years at the celebrated and largest Jesuit school of its day, the College of Louis-le-Grand. All told, Charles Carroll had been at least eleven years under the instruction of the Jesuits. In 1759 he left France for England to take chambers at the Inner Temple at London for the study of law and remained there nearly four years. Staying in England yet another two years he studied bookkeeping and gained some knowledge of surveying. Being now absent from Maryland for over sixteen years, he returned home Thursday, 14 February 1765.[99]

The glory of the Jesuit Order was at its greatest brilliance surrounding those years that Charles and John Carroll were in France receiving their education from them. The Jesuit educational system and statistics alone becomes indisputable proof of how effectively they were saturating the society as they taugh nearly one quarter million students a year in their institutions indoctrinating them with their concepts. The deposing of King James II and England's Glorious Revolution had been a terrible humiliating experience for the Jesuits and Rome, especially when King James II had been so close to handing over England and all her American colonies to them. But the effects only goaded the Jesuit Order into a more determined commitment to the Jacobite movement, where they became 'hidden masters' developing French Freemasonry into a front agency for restoring the Stuart dynasty back on the English throne. But in spite of their herculean efforts, the last attempted invasion of England by the Stuarts in 1745 became the year of their exasperation point. However, the Jesuit's deep involvement with Freemasonry did not end there, but continued on expanding on a much more grander scale so to assure them a much more valuable prize.

"Ought we not to conclude that we are to win to God, not only a single nation, a single country, but all nations, all the kingdoms of this world?"[100] These were prophetic words spoken by Ignatius Loyola to his first followers. And with this sacred vision set before them, seared into their consciousness, it became the motivational impetus not only for Jesuits the world over, but for every student they inspired this worthy cause into. To excel in education then was of paramount importance to the Jesuit's schemes and goals. It was said of Charles Carroll the third when returning home from school that he was the most cultured man in the colonies, more so than any other leader of the American Revolutionary cause. His Jesuit education had peculiarly fitted him for the part he was to play in American affairs.[101] If this was true of Charles, then it was also definitely true of his cousin John, who after twenty-six years away from Maryland, returned home in 1774, one year after his Jesuit Order had been dissolved.

The cousins, John and Charles Carroll, had attended Jesuit French colleges right during those years when especially France, but also all of Europe, was being overwhelmingly influenced by Jesuit thought. Historical records undeniably and indisputably prove that the Jesuit education and philosophy that was thoroughly permeating and affecting every strata of French society also brought on the convulsions of the French Revolution. It may well be pawned off as Freemasonry or Illuminati inspired, but concealed behind those two fronts hid the Jesuit activist. And it was to these Jesuit stirrings that John and Charles Carroll witnessed while in France and that was also stirring up events in America to free Romanism. It was for this purpose that they had been trained. It was for this purpose that they later became accessories to the fact.

France, during those years, was the flourishing center of European culture who portrayed herself as being the great role model for everything desired to be Catholic. And as previously mentioned and now strongly emphasized, this mandated that France tolerated no other educational system other than what was Catholic, and that was conspicuously monopolized by Jesuit institutions. For Catholic France then, being the supreme stronghold of the Jesuits, it became practicably inconceivable for any alien concept that was not in harmony with Jesuit teachings to sprout and foster without it being immediately crushed into silence — unless the Jesuits sanctioned it to be so. France was also the very Jesuit seed-bed for the Catholic Jacobite Freemasonry movement. Of course, Rome's purest intentions is to deceive the world into believing otherwise. But think about it. With all the Jesuit forces arrayed in battle form in France, where else did the Enlightenment movement, the French Revolution and even the dissolution of its own Order actually originate, other than the machinations conceived in its own shifty bowels?

It is absolutely remarkable how the Roman Catholic Church and the Jesuits have convinced the world of their sweet innocence of any influential participation that shaped the events surrounding the French Revolution. To say that it appears highly suspicious is quite an understatement when the fact is that every notorious leader of the French Revolution had been a true son of the Church of Rome and of them, most had been educated and trained under Jesuit tutelage. Names like Voltaire, Diderot, Turgot, Condorcet, d'Alembert, Desmoulins, and Robespierre were all inspired Jesuit college students rallying behind their instructors Enlightenment cause. No wonder there was no true opposition to the movement from the Jesuit camp. Remember well! The French Revolution is nothing less than a prototype of what the whole world is soon to be plunged into. If Rome has cleverly deceived the world of her innocence of the atrocities of the French Revolution, she will surely appear like an angel of mercy for what is to come.

EVENTS LEADING UP TO AMERICAN REVOLUTION

The first Great Masonic Convention was held at Les Gaules, France in 1768. Five years later the Jesuit Order was allegedly abolished. In 1776 the Illuminati Order was founded by Jesuit Adam Weishaupt. That same year the American English colonies declared their independence from England and the United States government used for the reverse side of its Great Seal the very same symbol that Adam Weishaupt used for his Illuminati Order — and can be seen today on the back of one dollar bills. To be politically correct, you must never believe these coincidental happenings could have been the works of some sort of conspiracy. But not everyone wants to be politically correct. The revolutionary ideas that John and Charles Carroll had seen and been taught in France were carried back and put to good use in America. Joining with the underground forces already working there, it was soon to bear delicious fruit.

Charles Carroll the third or Charles Carroll of Carrollton as he was known, was reputed to be the wealthiest man in the English colonies at the time of the American Revolution. One visible means of a person's wealth was the amount of slaves he owned. It also spoke loudly of the downright pure hypocrisy of those founding fathers who conceitedly bawled for 'liberty and equality', and so vigorously accused England falsely of tyranny for allegedly enslaving her colonies, while they themselves felt it perfectly right to keep their own slaves in bondage. George Washington and Thomas Jefferson both had over two hundred slaves. As a comparison, Charles Carroll had three hundred sixteen.[102] Even Patrick Henry, who so passionately expressed his sentiments to either give him liberty or give him death, had his own share of slaves. But this is quite typical of the aristocratic mind set.

The English colonists were in dire need of military protection as the French encroachments advanced ever closer with their excursions, skirmishes, forts, and incited Indian massacres. France, the eternal enemy of England, had sought to encircle the British colonies by linking their territory along the St. Lawrence River and the Great Lakes with their Mississippi territory and so confine the British east of the Appalachian Mountains. In 1753 the French began constructing a line of forts to do just this, some forts on territory claimed by Virginia. To prevent such an operation that had one goal in mind, to conquer the English colonies, the French and Indian war was declared in 1754 that lasted till 1763. In 1758 Forts Frontenac, Duquesne and Louisbourg were taken, cutting the French lines of communication. In 1759 General James Wolfe captured Quebec. Montreal fell in 1760, and in 1763 the treaty of Paris ceded all Canada and a large part of Louisiana to Britain. It was during these years that George Washington and other colonials learned the arts of war under their British commanders.[103]

In alleviating the French threat and to make the land a safe place to live without the fear of Indian massacres was a direct benefit to every English colonist that gave assurance of raising their families and crops and to prosper unmolested. They had entreated the mother country for help and England had responded by sending them military aid and spending huge sums of money to accommodate their pleas. Its success opened wide the accessibility to all the land from the Atlantic to the Mississippi River for which the great land speculators could now invest; men like George Washington and Benjamin Franklin; a lucrative business that most today are unaware they were deeply involved in. Most colonists were duly grateful and appreciative for the kind services rendered unto them by mother England. They could now go on with their lives and many would even become extremely rich.

In return, for the parent to request from her children a token of appreciation by asking them to help bear some of the financial burden incurred to make them safe and rich did not seem too much to ask. While paying taxes has always been a hated obligation in every society, the majority of the colonists, including their complaining murmurs, all except an insidious few, also recognized that governments providing even the barest of necessities to live civilly certainly required revenue. Consequently nothing comes free; and to take and then refuse to pay, ventures on thievery. However, to a few schemers and plotters with sedition on their minds, this request presented the perfect opportunity and pretense to foment rebellion against England.

The propaganda machine is an awesome and wonderful tool in the right hands of skillful artisans. Being able to twist and paint lies into something that is believed to be true, while truths are pictured as contemptible lies, the great masses of people become permanently captivated under this spell never realizing they have been cleverly deceived. But doesn't it seem just a little suspicious that the three modern day Revolutions have been "managed" or colored with the same painted hue; that is, that it was something the "people" wanted, one in which nearly all of them participated? When in actual fact, history proves quite to the contrary. That in all three cases, it was a small clique of activists that engineered and ramroded their policies home. But the illusion of unity makes Revolution seem just a bit more glorious when it is believed that all "right thinking" people supported it.

For example, the Soviet people have been led to believe that the Russian Bolshevik revolution against Czar Nicholas II in 1917 was a grassroots based uprising of the proletariat, or workers, unwilling to accept tyranny. The facts of history show that as few as eight hundred intellectuals and politicians overthrew the Russian government and took control of a country of 140 million people and set up the communist, (a word directly from the French Revolution) Union of Soviet Socialist Republics (USSR). The French Revolution against King Louis XVI in 1789 is another example of an implied unity among "the sovereign people" which never in fact existed. Here again, it was a relatively small group of individuals with their "Liberty, Equality, and Fraternity" rallying call, who being committed to a change, spearheaded the revolution. The acceptance of the idea that everyone is united in order to extirpate or release themselves from some sort of tyranny gives credence to a very noble cause, but more important, it takes the limelight off the true and same perpetrators, who had instigated the Russian, French and American Revolutions.

In the eyes of Rome, Protestant England was viewed as the worst of all villains. Catholic France the role model for Catholicism, the hub of fashion, culture and Jesuit education, was also Rome's military force used to crush their common enemy. But to their frustrations and chagrin, England went about magnificently increasing her Empire both in Far East India and North America. In 1763, France lost the Great Wars for Empire (which had begun in 1688) to the British, and in the process had been forced to give up most of its colonial holdings in North America. Though the British emerged from the extended conflict as a major world power, they also possessed a national debt of some £130 million. To schemers lurking in the wings, there is no better excuse or pretext for launching a revolution than an economic crisis. It immediately affects everyone, which therefore compels all to be involved.

NEW ENGLAND CHOSEN FOR CENTER OF REVOLUTION

So the mechanism for severing the North American colonies from its mother country, England, was quietly put into place. What Rome could not accomplish through the military arm of France would now be done by stealth. Notice the dates of progress. Boston, Massachusetts was chosen to be the headquarters of foment and it was here that the rival and irregular Freemasonic lodge first appeared in 1752 and in 1761 established a similar lodge in Charleston, South Carolina. As previously mentioned, the first Great Masonic Convention was held at Les Gaules, France in 1768. Charles Carroll, who had been under the tutelage of European Jesuits for seventeen years returned to America in 1765. Behind the scenes, Jesuit controlled Freemasonry became the unseen forces guiding the events of the American Revolution. As bizarre as this may sound, it must also be recognized that our founding fathers and American Patriots became unwittingly, for many of them, pawns in the game.

Ponder this for a moment to help you recover from shock. Freemasonry boasts that of the fifty-six signers of the Declaration of Independence all but perhaps a couple were Freemasons. It is well known that Thomas Jefferson and Benjamin Franklin were both Masons and pictures of George Washington in his full Masonic regalia are numerous. Yet you may search the massive amount of books and information written on the American Revolution and all are utterly silent about the role Freemasonry had to play during that time. But even more startling, according to Manly P. Hall, an expert on Masonic knowledge, that not only were many of the founders of the U.S. government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish the United States for "a peculiar and particular purpose known only to the initiated few". The Great Seal, says Hall, was the signature of the exalted body, and the unfinished paramid on the reverse side "is a trestleboard setting forth symbolically the task to the accomplishment of which the U.S. Government was dedicated from the day of its inception".[104] Is all of this just Freemasonic lore and vainity or is it true? It is the contention of this book that it is the truth as other revealing information to support it will be manifested later on in our study.

The propaganda mills of Rome have always adeptly engaged themselves in besmirching England. And even more so of New England; that Puritan stronghold that forbid Catholics and their erroneous doctrines into their colony, which also stringently forbid the pagan celebration of Christmas. Puritans have been characterized as prudes, prigs and closed-minded, anti-sexual, anti-intellectual, anti-democratic, religious bigots and just about every other kind of demeaning adjective that would fit a social reject. Rome delights in picturing Protestantism as something ridiculous while Catholicism is portrayed as beautifully holy and pure.

So what better place in the English colonies to start an instigation of discontentment against the mother country than among a bunch of fanatics who had originally discontently separated themselves from her. It is here that we begin to get a glimpse of the dark subtley of those master minding the Revolutionary movement. Playing on men's emotions and passions for loving what their ancestors a hundred years before were willing to suffer and die for was vital to the game. Descendants of Puritans having left England in search of religious liberty and freedom would now make excellent candidates for the promotion of total separation from British tyranny.

There is hardly anything more wonderful than a near perfect counterfeit, for the closer to the original, the greater the deception. The true movers of the American Revolution had a near perfect counterfeit made to order. They certainly did not have to fabricate those tenets which endeared the hearts of every full blooded Englishman. Any encroachmentment upon the rights and freedom of an Englishman was sure to bring a vigorous outcry. And Americans viewed themselves as

Englishmen — better Englishmen, indeed, than those who had remained at home. They believed themselves to be Englishmen of the truest breed — descendants who carried on the work of those "heroes of liberty". They grounded their cause upon English precedents and declared repeatedly that they were merely following the good people of Britain who had set before them the example.

Had not John Locke written a scholarly justification for the Glorious Revolution of 1688 and glorified the supremacy won by Parliament over the Crown? Had not Locke's doctrine taught that there was a state of nature in which men enjoyed complete liberty; that they had created by means of compact an authority superior to their individual wills; that the government thus established was endowed with only certain specific powers — above all, with the protection of property; and that tyranny began when governments invaded the natural rights of man? Englishmen had no disposition to becoming slaves again to popery or any other type of tyranny. These traditions of the English struggle for liberty became the common property and bond of all Protestant Americans. But the most English of all in British America was New England. Their rich Pilgrim history and fierce Puritan beliefs, their love of liberty and independence they so highly cherished made them more English than the English themselves. Ironically this distinguishing characteristic marked them out for use by those plotting to establish the very thing they hated most.

Colonial America cherished and enjoyed their independent governing assemblies. And it was quite true that the colonies became prosperous and noticeably rich during the time of the Seven Years' War which became part of the colonies French and Indian wars. Especially New England with its thriving expanding fleet of sailing ships that plied the waters with its heavy laden cargo of molasses, rum and slaves in the so-called triagular trade. New England floated in a sea of rum of which molasses was the raw material for distilling it. Trade between the French, Dutch, and Spanish West Indian islands, the coast of Africa and the New England and Middle colonies was firmly established by 1730 and had become essential to the well-being and economic growth of the Northern merchants and farmers. When England passed the Molasses Act of 1733 with laxed enforcement, the New England seamen, with their independent spirit, largely ignored it and molasses was smuggled into the Northern colonies in an ever-increasing quantity.

By 1763 the Molasses Act was about to expire. This was also the year the French were defeated, thus removing the threat of war from the colonies. England had a staggering debt due to a war that largely benefited the colonies. To replace the Molasses Act the Sugar Act was passed in 1764. With England free from war, British men-of-war and a rejuvenated customs service could now give more attention to collecting the revenue that would help defray the expenses that had been spent on defending, protecting, and securing the colonies.

How beautiful the stage was set, now to launch a revolution. If the game was played correctly, marvelous indeed, would be the veiled very thin line between what was truth and what was deception. The 'truth' was the colonists had not even the remotest idea of revolting and separating from their mother country until they were literally prodded into it. The very idea of it was novel, shocking and repulsive, and above all treasonable to all the colonists. But the great 'deception' was that it was Rome, knowing quite well the temperament of the American people, did the prodding, well concealed of course, through its agents in Freemasonry. Glorious to behold, this counterfeit!

TAXES NOT REASON FOR REVOLUTION

Anyone with any amount of knowledge of the American Revolution knows as a matter of fact that prior to 1763, colonists voiced very few objections to the various revenue-producing English Navigation Laws. The Sugar Act, the Stamp Act, and even after the Tea Act of 1773, Americans generally did not view themselves as an oppressed people who sought independence because of tyrannical tax measures enacted in London. The Revolution was not caused by the English picking the colonists' pockets without their consent, despite the propaganda and rhetoric to that effect at the time.

For example, the tea tax of 1773 was made to be very unpopular, but in fact, the same tea which cost the English six shillings per pound cost Americans only three shillings per pound. "Despite the tradition of oppressive taxation which the myth of the Revolution has spawned", says one historian, "the actual tax burden of the colonies was much heavier in the seventeenth century than in the years immediately before the conflict. On a per capita basis, taxes were five times greater in 1698 than they were in 1773." The burden of taxation on the American colonies did not even begin to compare with that which the English in the home country carried.[105]

Historians interested in exploring this question, have compared the English colonial system with others in operation at the same time (e.g., France and Spain) and have concluded that the British Empire was the least oppressive of all. Also, the "infamous" Navigation Acts passed in the British Parliament prior to 1763 seldom, if ever, imposed serious economic hardships upon the colonists. Various English laws controlling the trading of commodities such as wool, hats, and iron were at times inconvenient, but it would be a gross overstatement to say that they were oppressive. Some colonists felt the pinch of regulation, but the various Navigation Acts were certainly not, in themselves, ample cause for revolution.

Rather, what should be emphasized is the fact that colonial America benefited and prospered from its privileged place within the British Empire. In return for the slight restrictions imposed by the Navigation Acts, the American colonies had a guaranteed market for many of their goods, both in England and in other British colonies. The Royal Navy bought considerable amounts of naval stores — ship masts, turpentine, pitch, tar, and hemp for rope — not only to equip the fleet, but also to better protect the colonies from continued threats to colonial trade by France and Spain. Trade of this type helped to make the protective shield of the British navy strong while also contributing to colonial prosperity. Far from being heavily burdened by their attachments to England, the colonies owed much of their prosperity to the fact that they were junior partners in the world's strongest empire.[106]

When the Stamp Act was passed in 1765, that the propagandists made such a ruckus over, it was not something done arbitrarily, but to the British it seemed only logical that the colonies should pay a fair share of the French and Indian war cost. The enormous debt incurred during the wars was for the colonies benefit and protection and now England needed revenue from America, who actually had become wealthy in this period. It was not a hasty measure and was carefully framed to raise revenue from the colonies by taxing legal and commercial documents without damaging their economy. Actually the taxes collected in America were designed to meet only one third of England's total expenditures for protecting the colonies. The Act had been read by various colonial agents in London, who were given time to consult with their opposite numbers in America. None of them had much against it; yet, when passed, the Stamp Act raised an outcry of rage. Consequently, Grenville and the British Ministry were taken by surprise by the reaction of the colonies and by the growth of colonial unity.[107]

STRIKING RESEMBLANCES BETWEEN AMERICAN AND FRENCH REVOLUTIONS

The sedition that was revealing itself in America had several striking resemblances of what actually was going on in France doing the very same time; that gives good reason to support the belief that rehearsals for both revolutions was being nurtured and guided by the same unseen forces. Recall the French intellectual Philosophies and the networking those so innocent Reading and Literary societies that were launching a massive propaganda campaign to ferment and condition French minds? Where do you suppose the inspiration came from that sprang up in Boston Massachusetts so spontaneous? First among the Freemasonic clubs, then the Caucuses clubs, the Long Room and finally to the mobs on the street — the Sons of Liberty.

Pure propaganda was needed as much in America as in France. Indeed, read any history of the American Revolution and you will find the greatest hurdle the fomenters had to overcome was selling their idea of independence and then uniting the colonists behind it. And even with the most severest intimidation and threats of loss of life, beatings, burning property, taunts, browbeating, tar and feathering, and paid organized mob violence the progress was exasperating and painfully slow.[108] The colonists had to be literally bulldozed and coerced into believing they were oppressively taxed and to accept the idea of independence before going to war with England. It is true the mobs did not go to the excesses of the French Revolution committing mass massacres, but the tactics used to terrorize people into joining their cause reflects precisely what took place in France a few years later. Propagandists have taught us that independence from the tax tyranny of England propelled the colonists into their worthy revolt. Historical reality teaches someting quite different.

It is worthy to note that like in France, the Sons of Liberty clubs of the patriot movement soon covered the colonies with a network of these radical societies which then served as headquarters for the patriot leaders who set the mobs to work. Ironically they used the very post offices which had been created by the British government, to maintain close touch with each other and co-ordinate resistance to the mother country.[109] Also similar to France, the patriot movement kept its public well informed with their incendiary pamphlets and newspapers. Of the thirty-seven newspapers in the colonies in 1775, twenty-three were controlled by the patriots that incited rebellion.[110] The Sons of Liberty began a reign of terror in which every supporter of British sovereignty became a target to be crushed. They terrified stamp masters out of their wits, wrecked their houses, drank their liquor, and chased them across borders into neighboring provinces.[111]

An amazing feature about these mobs was that it was the 'upper class' that organized, encouraged, and directed them. Men like John Hancock of Boston, one of the richest men in America and the financial "angel" of the Massachusetts patriots. William Livingston, one of the principal lawyers and landowners of New York, worked hand in hand with the mob leaders of the colony. At the head of the Philadelphia mob marched William Allen, son of Chief Justice of the province, "animating and encouraging the lower class". In Charleston, South Carolina, riots were directed by Christopher Gadsden, one of the wealthiest merchants in the province.[112] In Maryland there was William Paca and Samuel Chase. Samuel Chase has been referred to as "a busy body, a restless incendiary, a ringleader of mobs, a foul mouthed and inflaming son of discord and faction, a promoter of the lawless excesses of the multitude."[113] With swirling mobs threatening to tear a person from limb to limb, resistance to any movement, whether you believe in it or not, will become almost non-existent.

It becomes kind of obvious when you consider the fact that colonial America was allowed to hash and rehash the tax issues, incite whole populations into riots and manhandle British officials, that it was quite contrary to the tyrannical nation that England was accused of being. Her leniency and patience with the colonists showed just the opposite. England had every right and certainly the power, had she chosen, to easily have suppressed the dissidents right from the beginning. It makes one almost smile inside in a pathetic sort of way, to know that this nation of ours in colonial times rose up in revolt claiming to cast off a tax oppressive tyrant, when today Americans are being taxed, in some way or another, close to fifty percent of their incomes. Would you have any doubt as to how benevolent the I.R.S. would handle such a tax revolt today?

Freemasonry, that utopian fraternity, was turning France upside down and had now come to British America to wreak havoc in the colonies. Remember, it had only been twenty years since 1745 when the French had tried unsuccessfully to launch an invasion of England to place a Catholic monarch on the English throne. Grudges were still freshly being carried by much of the gentry whose grandfathers had been exiled in America; who had sided with the Stuart King;[114] and all were not Catholic. These men fit in well with Freemasonry's goals, if they could now have a part in humiliating England by separating the colonies from her. Behind every political club during the Revolutionary period stood Freemasonry; instilling its ideology into the mainstream of society. And the names of prominent men who were Freemasons, were also names found quite often overlapping in the other political clubs.

As one Masonic historian has written, "Freemasonry has exercised a greater influence upon the establishment and development of this (the American) Government than any other single institution. Neither general historians nor the members of the Fraternity since the days of the Constitutional Conventions have realized how much the United States of America owes to Freemasonry, and how great a part it played in the birth of the nation and the establishment of the landmarks of that civilization."[115] But what really is enlightening is the influence the Brotherhood of Freemasonry could have on the British government itself and numerous of its military commanders favoring the American Revolution. The rebellion taking place in the colonies being supported in many English high places gave the Revolutionary leaders encouragement in their boldness and defiance.

FREEMASONRY IN BRITISH MILITARY

At the same time Freemasonry was spreading through the colonies during the years after 1733, there was occurring another development which was to have a profound effect on American history. Since 1732, Freemasonry had been also spreading through the British Army in the form of regimental field lodges. Of particular significance is the fact that these lodges were not chartered by the Grand Lodge of England, but by the Irish Grand Lodge, which offered the 'higher degrees'. Moreover, these lodges were chartered prior to 1745, but when the 'higher degrees' first began to be purged of their Jacobite orientation.[116]

At the same time, of course, Freemasonry had also established itself in the upper echelons of military command and administration, and included some of the most prominent figures of the day. For example, one such man was the future Lord Jeffrey Amherst, who would emerge as perhaps the single most important British commander of the age. To give you a little background of the Masonic background of these men, Amherst's sponsor, the man who paid for his commission, was a family friend, Lionel Sackville, First Duke of Dorset. Sackville had two sons. The elder, Charles, Earl of Middlesex, founded a Freemasonic lodge in Florence in 1733.

Sackville's younger son, George, was equally active in Freemasonic affairs. By 1746, he was colonel of the 20th Foot, and took a particular interest in the regiment's field lodge, even becoming its official Master. One of his two wardens was Lieutenant-Colonel Edward Cornwallis, who in 1750 was made governor of Nova Scotia and founded the first lodge there. Among Cornwallis's subordinates was the young Captian James Wolfe, who had already established a reputation for brilliance. Subsequently, of course, working in close concert with Amherst, Wolfe was to play a decisive role in the course of North American history.

Pay close attention to this: George Sackville himself, in the mean time, had become, by 1751, Grand Master of Irish Grand Lodge. Eight years later, during the Seven Years War, he was to be charged with cowardice at the Battle of Minden, court-martialled and dismissed from the service. His friendship with King George III, however, enabled him to retain his status in governmental quarters. By 1775, under the title of Lord Germain, he was 'Colonial Secretary'. It was in this capacity that he served through the American War for Independence.[117] Is it beginning to come together just a little bit?

Events were soon to bring American Freemasonry and that of the British Army together on a hitherto unprecedented scale. Substantial contingents of British regulars, both officers and men, were soon to be working in close concert with the colonists, training them in military procedures and operations and, in the process, transmitting other things as well; not least the corpus of 'higher degree' (formerly Jacobite) Freemasonry. And this Freemasonry was to provide an ideal conduit for the kind of harmonious and sympathetic relationship and sense of fraternity that tends generally to develop among comrades-in-arms. It became an effective means for Catholic 'modified' Freemasonry to be unwittingly assimilated by Protestant English colonists.

Between 1745 and 1753, the English population of North America had swollen dramatically. Adding to those numbers were exiled or refugee Jacobites. Organization, communication and trade developed rapidly, and thoughts of westward expansion began to be pressed. When colonists from Virginia began moving into the Ohio Valley, a contingent of colonial militia under the young George Washington was dispatched into the region to build a fort against French hostilities who were strongly opposed to English advancements. Full scale fighting broke out, which prompted in April 1755 to send a British column, both regulars and colonial militia under General Edward Braddock, to the area. They were ambushed by French troops and their Indian allies and the column was virtually annihilated. General Braddock was fatally wounded and George Washington, his aide-de-camp, barely escaped with his life. The next year, 1756, the Seven Years War erupted in Europe, but the British Army's principal theater of activity was to be in North America, which became the French and Indian War.[118]

The war began with numerous English defeats and setbacks. One after another, British forts throughout what is now upstate

New York were lost. But in England there began a massive reshuffling of officers in both the army and the Royal Navy to turn things around. Old fashioned officers were sacked, demoted, or passed over, and commands were handed out to a host of younger, more dynamic, more flexible and more innovative men. In North America, the most important of these were James Wolfe, then aged thirty-one, and Jeffrey Amherst, ten years older, who was made major-general and appointed commander-in-chief. Among Wolfe's and Amherst's most prominent subordinates were Thomas Desaguliers, son of the distinguished Freemason, and William Howe who became a central figure in the American War for Independence.

As commander-in-chief, Amherst introduced new techniques and tactics to the army. He adopted innovations that was suited for guerrilla operations. Light infantry designed specifically for scouting and skirmishing, clad in dark brown skirtless coats. Some troops were even dressed in Indian apparel. A number of colonial officers learned their trade from Amherst — officers who would later rise to prominence during the American War for Independence. It was from Amherst that such men as Charles Lee, Israel Putnam, Ethan Allen, Benedict Arnold and Philip John Schuyler acquired both the discipline of the professional soldier and the tactics specifically adapted to warfare in North America. And while Washington had by then resigned his commission, he too knew, and was profoundly influenced by Amherst.

In July 1758, Amherst and his entourage of gifted young officers began to recapture those forts that were initially lost during the war. Each previous loss was now turned into victories. In September 1759, Wolfe, with William Howe leading the advance column, accomplished one of the most audacious feats in military history, proceeding up the St. Lawrence by ship, then scaling the sheer cliffs of the Heights of Abraham outside the citadel of Quebec with 4000 troops. In the battle that ensued, both Wolfe and the French commander, the Marquis de Montcalm died, but the tide had now been turned. Operations continued for another year, but in September 1760, Montreal, besieged by Amherst and William Howe, capitulated, and France ceded her North American colonies to Britain.[119]

What must be emphasized here is that the influx of British regulars into North America brought with it an influx of Freemasonry; particulary of the kind of Catholic modified 'higher degree' Freemasonry warranted by Irish Grand Lodge. Of the nineteen line regiments under Amherst's command, no fewer than thirteen had practicing field lodges. There is quite a list of commanders who were Freemasons. For example, Lieutenant Colonel John Young, who served under Amherst, had as early as 1736 been appointed Deputy Grand Master of Grand Lodge of Scotland. In 1757, he had become Provincial Grand Master for all Scottish lodges in America and the West Indies. In 1761, Young was succeeded in the military by Lieutenant Colonel, later to become Major General, Augustine Prevost. In the same year, Prevost became Grand Master of all lodges in the British Army warranted by another Freemasonic body, (take note) the Ancient and Accepted Scottish Rite.

In 1756, one Colonel Richard Gridley was authorized "to congregate all Free and Accepted Masons in the Expedition against Fort Crown Point (which was later conquered by Amherst) and form them into one or more lodges." When Louisbourg fell in 1758, Gridley formed another lodge there. In November 1759, two months after Wolfe's capture of Quebec, the six field lodges of the troops occupying the citadel convened a meeting. It was decided that since "there were so many lodges in the Quebec garrison", they should form themselves into a Grand Lodge and elect a Grand Master. Accordingly, Lieutentant John Guinet was elected Grand Master of the Province of Quebec. He was succeeded a year later by Colonel Simon Fraser, who was the son of Lord Lovat, and as a prominent Jacobite, had taken a major part in the 1745 rebellion, was captured and executed. In 1761, Simon Fraser was succeeded as Quebec's Provincial Grand Master by Thomas Span of the 47th Foot. Span was followed in 1762 by Captain Milborne West of the same regiment, and West in 1764, became Provincial Grand Master for the whole of Canada.[120]

FREEMASONRY — WOVEN INTO EVERY FABRIC CALLED AMERICAN

Not surprisingly, the Freemasonry so prevalent in Amherst's army was transmitted to the colonial officers and units serving with it. American commanders and personnel pounced on whatever opportunities arose to become not just comrades-in-arms, but also fellow Freemasons. Fraternal bonds were thus forged between regular British troops and their colonial colleagues. Lodges proliferated, Freemasonic ranks and titles were conferred like metals, or like promotions. Men such as Israel Putnam, Benedict Arnold, Joseph Frye, Hugh Mercer, John Nixon, David Wooster and, of course, Washington himself not only won their military spurs, they were also, if they were not already brethren, inducted into Freemasonry. And those who did not themselves become practicing Freemasons were still constantly exposed to the influence of Freemasonry, which spilled over from the British Army to merge with the fledgling lodges already established in the colonies. By this means, Freemasonry came to suffuse the whole of colonial administration, society and culture.

But it was not just Freemasonry in itself; not just the rites, rituals, traditions, opportunities and benefits of Freemasonry. These were just Freemasonry's incentives, their promotional motivation devices to get a person hooked on the brotherhood, a mentality, a hierarchy of attitudes and values that Freemasonry wanted to get disseminated or spread abroad. Most colonists did not actually read Locke, Hume, Voltaire, Diderot or Rousseau, any more than most British soldiers did. They did not have to. It was through the lodges that these currents of thought that were associated with such philosophers became universally accessible. It was largely through the lodges that 'ordinary' colonists learned about 'the rights of man' and the concept of the 'perfectibility' of society.[121] But the big catch or deception was, that the ordinary members of Freemasonry were purposely led to believe certain lofty concepts and idealisms such as liberty and freedom to mean one thing, but to the Jesuits of the Church of Rome, those 'hidden superiors' at the apex of Freemasonic power, it meant quite the opposite. What was liberty and freedom to a Protestant was anathema to Rome.

As with any conspiracy, true motives are always concealed until the appropriate groundwork can be laid so to assure success. The American Revolution then, from its earliest beginning was in every sense a process of evolution. And even though it is true and it is argued that there were great underlying conditions that seemed to invite revolution, such as, from the very beginning extremely liberal charters and privileges were given to encourage colonists to settle the American wilderness, combined with England's laxness to enforce colonial laws, which gave colonists a keen feeling of semi-independence, these factors only became assets and tools in the hands of conspirators lurking in the background. To have suggested separation and independence to a people who were quite content as they were, would have been sheer nonsense. As a cover-up to disguise their true intentions to both the colonial population and England, Revolutionary leaders were always careful to extend their veiled concilitory overtures. But from the outset, it was 'designed' that the colonies be totally independent of England.[122]

To most modern Americans who have largely lost touch with early American history of a hundred or two hundred years ago, its hard to perceive the predominate, and on grand public occassions, very prominent roles that Freemasonry has had to play in the nation's past. Especially when Freemasonry today has chosen to take a very low public profile. But there is no question that Boston Masons not only organized but took part in the Boston Tea Party. Daniel Webster described the Green Dragon Tavern where Boston Masons met, as "the Headquarters of the Revolution." Paul Revere was a Master Mason, as was every general officer in the Revolutionary army, starting with Jospeh Warren, Grand Master of the Massachusetts Grand Lodge, the first to die at Bunker Hill. Two thousand more Masons were among officers of all grades, such as Colonel Isaac Frank, aide-de-camp to George Washington, and Major Benjamin Nones, on General Lafayette's staff.[123]

In Virginia, when the members of Alexandria Lodge No. 22 declared themselves independent of any foreign jurisdiction, they named George Washington as First Master of the Lodge. In 1780, when the idea was suggested at the Grand Lodge of Pennsylvania of creating a Grand Master of all the Grand Lodges formed or to be formed in the United States, George Washington was unanimously elected to fill the post. But the commander-in-chief, too busy with the war, was obliged to decline. When peace from the Revolutionary War finally came, it was the Grand Master of New York's Grand Lodge, Robert Livingston, who administered to Washington his oath of office as first president of the United States. When the cornerstone of the nation's new

Capitol was laid on 18 September 1793, the ceremony was performed in concert with the Grand Lodge of Maryland and several lodges under the jurisdiction of Washington's Lodge 22, with the new president clothing himself for the occassion in a Masonic apron and other insignia of the brotherhood.

At George Washington's burial on his estate at Mount Vernon, six of the pallbearers and three of the officiating clergymen were brother Masons from Alexandria Lodge 22, where "the mystic funeral rites of Masonry" were performed by the new Grand Master of the Lodge. One by one, Washington's Masonic brethren cast upon his bier the ritual sprig of acacia, Osirian symbol of the resurrection of the spirit. On the coffin with two crossed swords was placed the Masonic apron specially made for Washington by the Marquise de Lafayette. Within hours of Washington's death, his fellow Mason, Representive John Marshall of Virginia, later the country's first chief justice, rose in the House and moved that a monument be raised to the man "first in war, first in peace, and first in the hearts of his countrymen."[124]

To launch the greatest Masonic obelisk monument in the world to Washington's memory on 4 July 1848, a 24,500 pound block of Maryland marble was donated by Freemason Thomas Symington. For the ceremony stands were built around the site. Among the spectators were past and future presidents Martin van Buren and Millard Fillmore, as well as Mrs. Alexander Hamilton and Mrs. John Quincy Adams. Benjamin B. French, Grand Master of the Grand Lodge of Free and Accepted Masons of the District of Columbia, deposited articles in a cavity beneath the stone, using the same gavel and wearing the same Masonic apron and sash worn by George Washington when he laid the cornerstone of the Capitol in 1793.[125]

Upon the completion of the great Masonic obelisk, another appropriate masonic ceremony was required. On 6 December 1884, thousands held their breath as they gazed up from five-hundred feet below to watch Master Mason P.N. McLaoughlin, the project superintendent, successfully place the aluminum capstone atop the pyramindion. The American flag was unfurled, the crowd raised a cheer, cannons boomed out a hundred-gun salute, and all was ready for the dedication on Washington's Birthday, 21 February 1885.

Again with great public fanfare, dedication day began with a short address by Senator Sherman of Ohio. Then Myron M. Parker, Most Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of the District of Columbia, began the Masonic ceremonies, reminding the audience that "the immortal Washington, himself a Freemason, had devoted his hand, his heart, his sacred honor, to the cause of freedom of conscience, of speech and of action, and that from his successful leadership the nation had arisen." In conclusion, Grand Chaplin of Masons brought out the ritual corn, wine, and oil. Then there was the official procession, headed by the 21st president, Chester Alan Arthur.[126] When you come to realize that Freemasonry has been woven into every warp and woof of American society, it seems kind of ridiculous to say that there was not some kind of conspiracy going on.

MASONIC BROTHERHOOD — THE MAJOR INFLUENCE IN WAR'S OUTCOME

But the suspicion gets even stronger when you consider a key question that historians have never seemed to satisfactorily explain. Like, why did the British contrive to lose the American War for Independence? For the war was not so much 'won' by the American colonists but rather 'lost' by Britain more or less by default. When the British high command set their minds to conquering France in North America, her troops sallied forth and got the job done. However, when it came to the American War for Independence, it was strangely dilatory and apathetic. Opportunities were blandly ignored, and operations were conducted with an almost lackadaisical air. The war, quite simply, was not pursued with the kind of ruthlessness required for victory — the kind of ruthlessness displayed by the same commanders when fighting against adversaries other than American colonists.

When the two battles that have been regarded as 'decisive', Saratoga and Yorktown, neither of these engagements crippled, or even seriously impaired Britain's capacity to continue fighting. Neither involved more than a fraction of the British troops deployed in North America. When Cornwallis surrendered at Yorktown the bulk of the British forces in North America was still intact, still well-placed to continue operations elsewhere, still strategically and numerically in position of advantage. There was, in the American War for Independence, no conclusive victory comparable to Waterloo, no 'turning point' comparable to Gettysburg. It seems almost as if everyone simply got tired, became bored, lost interest, and decided to pack up and go home.

What was this strange malady that came upon these professional soldiers just during the American War for Independence? Why did the British commanders Clinton and Cornwallis both fight under duress and extreme reluctance? And Howe, who repeatedly expressed his anger, his unhappiness and his frustration about the command with which he had been saddled? His brother, Admiral Howe, felt the same way. Amherst, even when King George III appointed him commander-in-chief in America and demanded that he take control of the war there, refused the king's direct order.[127] It has been suggested that it was an extremely unpopular war because Englishmen were fighting against brother Englishmen. That may be true, but the logic does not hold water when you consider the American Civil War that was fought among even closer family ties, but counted casualties greater than all the other American wars since then combined. So it must have been more to it than just that. Could the fighting sickness have been something contagious caught from perhaps the Masonic Brotherhood?

JESUIT JOHN CARROLL COMES HOME TO ESTABLISH AMERICAN CATHOLIC HIERARCHY

It was in late spring of 1774, after some twenty-six years away from his native land, that Jesuit John Carroll returned to his home in Maryland. Fully trained and qualified, John Carroll was ready to assume his duties in the new Republic for establishing the Catholic hierarchy in America. But that had to wait for now; until independence from England had been won. In the meantime, in order to sooth both political and religious feelings among the French Catholics in Canada due to American Revolutionary leaders abusive response to England's Quebec Act, it was felt an olive branch should be extended to the Canadians in hopes that they might assist them in their war for independence, or at the least, not fight against them. The

Continental Congress, that was now under the leadership of Freemason John Hancock of the St. Andrew Lodge, resolved that a committee of three be appointed to proceed to Canada, "there to pursue such instructions as shall be given them by Congress."[128]

When John Hancock notified Charles Lee in New York a few days later that the Canadian deputies would probably be ready in a short time, Lee replied: "I should think that if some Jesuit or Religieuse of any other Order (but he must be a man of liberal sentiments, enlarged mind and a manifest friend to Civil Liberty) could be found out and sent to Canada, he would be worth battallions to us. This thought struck me some time ago, and I am pleased to find from the conversation of Mr. Price and his fellow travellers that the thought was far from a wild one. Mr. Carroll has a relative who exactly answers the description." The Congress had already been struck with the same idea. On the 15th of February they had further resolved that Charles Carroll of Carrollton be requested to prevail on Jesuit John Carroll to accompany the committee to Canada.

Moreover, John Adams wrote to his friend, James Warner, three days later that, "Dr. Franklin and Mr. Chase of Maryland and Mr. Charles Carroll of Carrollton are chosen a committee to go to Canada." Then he added, "But we have done more. We have empowered the Committee to take with them another gentleman of Maryland, Mr. John Carroll, a Roman Catholic Priest, and a Jesuit, and a gentleman of learning and Abilities." Adams believed Jesuit John Carroll's functions would be "to administer Baptism to the Canadian children and bestow Absolution upon such as have been refused it by the Toryfied Priests in Canada."[129]

The mission did not accomplish its purpose of winning the Canadians as allies as they had hoped but it does something else that becomes vitally important for unraveling a mystery and a blatant deception. It provides an insight and makes vividly clear that over two hundred years ago Freemasonic American Revolutionary leaders could work in complete harmony together and feel the highest esteem for their Roman Catholic and Jesuit compatriots and then take upon themselves to send them as representives for all Americans as their most honorable citizens. It begins to shed some light on how they could also cooperate in establishing the United States government together.

It might even be said then, as the saying goes, that not everything is quite what it seems to appear to be, which also agrees with an enlightening statement of Scripture that says, the whole world is deceived. Freemasonry, like the Knights of Templar roots it sprouted from, is deep into the occult. But the roots go even deeper than that; they go straight to Rome, that fountainhead of all occultism. The evidence that has been presented for giving support of an ongoing conspiracy with occult leanings during the American Revolutionary period, blossoms into full bloom and becomes fully visible and quite bold after the American victory was declared. Any doubts will vanish as we venture into the last three chapters of this book. They will point out so that you may see, and literally, if you so care to, those landmarks that have been established as monuments to the occult, Freemasonry, and the Jesuits of Rome.

Hardly before the peace Treaty of Paris ink was dry, the Carroll family and Freemasons were making their influence being felt; for the site that was to be the seat of the new Republican government, the occultic street layout and the Jesuit college that adjoined it. But more important than that, it will be shown that the Sovereign God of the universe has given us a clear view, two thousand years ago, of the role that Rome and the United States government, dominated by Rome, will play in the last days; that today, are rushing in upon us with breathtaking speed.

CHAPTER 15

AMERICA'S OCCULT AGENDA — UNMASKED

MAN'S GREATEST POSSESSION

The greatest wealth that mankind has in his possession is the inspired Word of the true God, called the Scriptures. Within it, God conveys to man His promises, and then history proves that God keeps those promises with unerring accuracy. No other book on earth can make such a claim. And it is by knowing that God faithfully keeps His Word and fulfills His prophecies, that we know we can fully trust Him. Foretelling future events then, is an attribute belonging to God alone, and clearly distinguishes His Word, the Scriptures, far above any other book.

The most remarkable of all promises ever given to man can be found in the first portion of the Scriptures, known as the Old Testament; that covers the first four thousand years of man's early history. Entwined throughout those pages is revealed the marvelous unceasing expectancy and pre-vision of the coming of One Majestic Person; who would rule and bless the whole world. This person, long before He arrived, came to be known as the Anointed One and Messiah, that would redeem and deliver mankind from his sins. This pre-written story of Jesus, promised and recorded centuries before Jesus came: how He was to be born, where He was to be born, the exact date He was to be born, how He was to die, is so astonishing in detail that it reads like an eye witness account of His life and work. These promises, as Christians know, were all fulfilled with pinpoint accuracy.

Another very astonishing promise that God revealed in the Scriptures, was that just 'four' world empires would arise during earth's history, from the prophet Daniel's time, through till the end of time. That promise too has been precisely kept. However, the rulers of those world empires had set themselves up as usurpers; Pontifex Maximus god-kings, and vowed enemies of the true God, that had rejected and were determined to oppose and suppress God's truth. Death decrees were issued, prohibiting their subjects to give worship to any other God but themselves. But to keep His people informed, describing the wickedness of these four haughty empires, God, in His wisdom, 'disguised' them in the Scriptures as being represented by certain 'symbols'. Otherwise, the rulers would have became aware of the truth that God had revealed exposing their evil empires, and would have destroyed the writings to keep the truth from the people.

Like secret codes, symbols of one thing, representing something else, were used by both the Occult in their 'secret mysteries' and God in the Scriptures to convey messages to their believers; without unbelievers comprehending. But of all the symbols used by God in Scripture, it is only one that is most prominent and so conspicuously woven throughout the whole book of Scriptures. And that is the number 'seven'. The frequency of its use is meant to draw our particular attention and give special emphasis to a critical divine truth; that actually represents the 'time' for the final destiny of planet earth and everyone who has ever lived on earth.

The enemies of God and intellectual man teach evolution; that the earth is millions or billions of years old. The Word of God stresses that it is only six thousand years old; less a few years. Through the symbol number seven and commandment for six days for man to work and "the" seventh to rest, God has promised an exact time when mankind's labor on earth will come to an end. Also the exact time and length that all mankind, along with the earth, will 'rest'. It becomes even clearer what God is conveying, when you understand that one thousand years is as one day with the Lord. (2 Peter 3:8) Skeptics may scoff at this, but God is not One to be guilty of breach of promises.

The Scriptures also teach that mankind's evil 'work' on earth, like a seed planted in the ground, will grow, and during its growth, produce evidence of its evil seed; but only at the end will it produce its ripened evil fruit in its fullness. The world empires of earth's history were only the growing stages of the evil seed of man's obsession to usurp God's rulership and rule over the world himself. In obstinate opposition to God's truth, and at the cruel expense of the misery and bloodshed of those weaker, man not only established his world empires, but at the head of each sat their 'Pontifex Maximus' god-king rulers. Our Lord Jesus Christ taught, (Matthew 13:24-30 & 37-43, Mark 4:26-29, Revelation 14:15) that the evil seed would grow and bear fully ripened fruit at the time of the end; culminating in what Christ called the 'harvest' time of the world.

As mankind today is racing toward the end of his six thousand year reign that God has allotted to him, we find him also, as God promised, to be feverishly racing to put into place his most comprehensive, brutal, and all-time encompassing New World Order dictatorship. This will be the cumulative fulfillment that everything evil man has ever worked and strived for in his opposition to the true God during his six thousand year reign. The evil fruit of his labors will finally be consummated; "for her grapes are fully ripe". (Revelation 14:18) The chief 'clue' to identify the man who will rule over this global super-structure of the end times, that the whole world will praise, but Scripture calls the 'man of sin', (2 Thessalonians 2:3) is that he too will carry as his official credentials, the 'Pontifex Maximus' title of the occultic Babylonian Mystery Religion.[130] And as Scripture has also revealed, to 'enforce' this occultic Pontifex Maximus authority upon the inhabitants of the entire end time world, was the long range purpose for which the United States of America was established.

AMERICA'S GREATEST SHAME

The hidden occult forces that were directly responsible for the birth of the United States of America, began to visibly show themselves immediately after independence was won. Within the very governing center itself, the capitol site of Washington D.C., the site chosen in spite of many who fiercely opposed it, occultic symbolism was cleverly designed right into the overall layout of the streets and certain occultic architectural structures and monuments to form a gigantic occultic pattern or picture, all of which corresponded with the occultic symbolism and message designed into the nation's Great Seal. These became not only a memorial and testimony to the 'Great Work' of this nation's birth, but also for the secret work that is destined for its future.

The boldness with which the leaders of the new Republic so arrogantly displayed their occultic symbolism to be represented at the very heart and soul of what was American, speaks loudly for itself and their contempt. In their veiled communication intended only for the initiated few, it makes known that the "Grand Design" is progressing and is on schedule as planned, regardless of the great masses that oppose it. But what is most puzzling, is that Protestants who have always boasted that America was founded on Protestant principles and Bible Christianity, never challenge or speak a word against the prominent occultic symbolism that so glaringly decorate our nation's capitol and literally makes up the Great Seal. It brings home the saying, that if you want to hide a tree, plant it in a forest, when today these occultic monuments and symbolisms are there quite visible for all to see, yet curiously, no one seems to see them at all. Protestantism, that should be enlightening their fellow Americans of their impending peril have instead abandoned them to grope in utter darkness.

To those not familiar with the occultic adornments that have been so graciously bestowed upon the capitol city of the United States of America by the founding fathers, that have now become our occultic national heritage, all you need is a street map of Washington D.C. and a marking pen to highlight a number of streets to reveal the intended veiled occultic picture. Beginning at the White House, highlight the two streets going north to form a 'V'. The one, Connecticut Avenue, up to and terminate at Dupont Circle. The other, Vermont Avenue, up to and terminate at Logan Circle. From Dupont Circle, follow and highlight Massachusetts Avenue south-east to and terminate at Mt. Vernon Square. From Logan Circle, follow and highlight Rhode Island Avenue south-west to and terminate at Washington Circle. Highlight a line connecting Washington Circle and Mt. Vernon Square along 'K' Street. What you have now revealed is the universally known satanic symbol of the inverted pentagram.

Pause for a moment, and ponder the full significance of what that most sacred satanic symbol laying there before you means. Aghast, it begins to penetrate, as you realize that the satanic image on the map is actually a supersize reality at the very heartbeat of the United States government. It is the U.S.A. **signature of approval**, dark and hidden, for every **profligate** movement in our society today, and is portentous for what is in store for this nation's future. It's not some child's play, who has drawn an imaginative star in the sky to wish upon. This mammoth inverted five pointed star is real, embedded right into the streets of the capitol city of a rising world superpower by mature men designed to convey a clear and precise message for a specific purpose to the Occult world. No other nation in the world has such a street layout or has been chosen for such a diabolical future work. Think about this too: the highest award this government can bestow upon a person is the Congressional Medal of Honor — which is also an inverted pentagram.

As all Satanists and those in the occult know, within the center of every pentagram, which they call the Blazing Star, there is formed the pentagon. It is inside the center of the pentagram or pentagon, where in Witchcraft, witches and warlocks go to cast their spells. And as a symbol of freedom and to more readily achieve their built up power and certain sexual tensions, the participants only perform naked. Witchcraft and astrology being nothing more than a form of Babylonian Mystery Religion Sun Worship, within it, is taught that the Sun-god and Moon-goddess 'created' the whole universe. To honor this belief, the High Priest in a coven is believed to be the incarnation of the Sun-god and the High-Priestess the incarnation of the Queen of Heaven or Moon-goddess. To mimic or simulate the 'creation act', the abominable ritual is performed called "The Great Rite", when these two engage in sexual activities. This sacred prostitution is justified by them on the grounds of fertility and Phallicism; the veneration and worship of the male and female sex organs, which all Sun-Worship philosophy is based on.

The pentagram and pentagon are associated with the number five; the pentagram being a five pointed star and the pentagon having five sides. Ancient Babylon was the birth place of Astrology, the Zodiac, the Horoscope, and Numerology that was substituted for divining the future instead of the Word of the true God. Originally, the letters of the various alphabets had a numerical value. Some still do today, like the Roman numerals. But Babylonian astrology taught that the chief gods of the zodiac, which were but emanations of the Sun-god as they serpentined their way through the zodiacal band, all had a Sacred Number. And the most 'sacred number' that was applied to the Sun-god incarnate or Pontifex Maximus and no other, is important to us because it is referred to in Scripture. But the number five was associated with the planet Mars, the god of War. Thus the symbol of the five sided Pentagon Building, which houses the largest office building in the world covering 34 acres, for the United States Of America Department of Defense, just outside of Washington D.C., that is so important and significant to the elite occultists.

It is comforting to know that even though Freemasonry and the Jesuits, those front organizations for the Church of Rome, have shrouded their sinister intentions around mysterious occultic symbols, it is no dark secret for what they have planned for America and the world to those who want to understand the predictions of Scripture. For the Sovereign God of creation and the universe has wonderfully laid out for His people to see, two thousand years ago, precisely what they were going to do just before our Lord's return. This single fact alone is enough to prove which God is true from those that are false.

But people today without heaven's compass, are being swept away into believing that for the good and sake of all mankind and the preservation of 'Mother Earth', we must not think and act as individuals who believe there is but One who died on the Cross for the sin of the world; One alone who is the Son of God; One alone who is uniquely the Way, the Truth and the Life. To serve and obey this God of creation as the true God above all others is to be branded as an isolationist and separationist and denounced as dangerous to world peace. But rather, we must now act as a global community; not giving offense to other religions, but must all conform to that one interdependent global structure of the 'wise one's' New World Order and its United Religion Organization that is leading the world into its blind alley of doom. And to usher in this corruptible fruit of six thousand years of man's labor, and to fully convince us all that it is heaven sent, they have concocted a special 'divine event'; a global delusion that will startle and jolt the inhabitants of the whole world into headlong obedience.

As already mentioned, occultic Sun Worship honors and dignifies fertility rites and promiscuous sexual activities in the belief and teaching that the Father Sun-god benevolently impregnates Mother Earth; for the purpose of supplying all nature with substance for sustaining life. Otherwise, all nature would die. All occultists, Satanists, witches, and warlocks believe this. In fact, they vigorously promote free sex of every description as a reenactment of Father Sun and Mother Earth's sex act. To anyone unfamiliar with these beliefs and teachings, raw sex is quite shocking to the senses. However, when the most powerful and wealthy people of the world are occultists, who are silently bulldozing this superstitious corruption upon the inhabitants of the world, and you see it enough, the senses then become dulled. But when you understand what is going on, it comes as no surprise that the President of the United States and Congress can enact laws to teach sex education to children; endorse, protect, and promote homosexuality under civil rights laws, and legally bring raw sex right into your living room through television. All of this blatant immorality is just another way to make mockery of the true God.

Phallicism, the veneration and worship of the male and female sex organs, is just another perverted doctrine of Sun Worship. And even though the nation of Egypt must receive the glory for its development, the origin, actually took place in Babylon. But like all real life extraordinary events that make indelible impressions upon men's minds, the story will then live on through succeeding generations to finally become a legend. To understand Egyptian phallicism and their world renowned obelisks as its symbol, including the world's largest in Washington D.C., we must understand the Egyptian legend and the Babylonian reality that gave birth to that Egyptian legend.

THE BIZARRE STORY

The story begins right after the Biblical flood, with Noah's son Ham, who had a son, named Cush. Now Cush became notorious as a great leader that opposed God. He too had a son, by the name of Nimrod, that not only carried on his father's work opposing God's truth, but expanded it to such an alarming extent that those serving the true God rose up in indignation and put Nimrod to death. They then dissected his body and distributed the parts throughout the realm as a warning to all others who would so brazenly rebel against God. Keep in mind that the true life characters were Ham, Cush, the son of Ham, Nimrod, and his wife, who was also his mother, Semiramis. They each became demigods in their own generation. Semiramis became the first goddess; so famous were these names among people during their own times.

All religion is a man made perversion of the worship of the true God. As certain men, like Cush and Nimrod, began to exert themselves among the inhabitants east of the Mediterranean, which was the cradle of civilization after the flood, in direct opposition to the principles of God, they marveled the people with their deeds and conduct and their fame spread throughout the whole area. But the dramatic execution of the famed Nimrod, as the ringleader of the great apostasy from the true faith, only served to fix forever in the minds of his followers who loved him and his accomplishments, to venerate his works and deify his name. The seed of rebellion to supplant the sovereignty of God for their own, that Cush and Nimrod planted, was to grow and influence the whole world, till our own time. The seed was planted and the stage was set. Instead of worshipping the true God, men of war became idolized heroes that were worshipped as gods. What had happened in Babylon, became nourishment for the legends of Egypt.

In Egypt, the men that were their heroes and worshipped as gods, were also the very same men that had been idolized in Babylon, with only their names changed. Understanding this, takes away the confusion of the mythical gods, not only of Egypt, but most other cultures as well. But in Egypt, Nimrod became Osiris. Because Nimrod was both son and husband of his mother, he is represented as 'the seed' and in his mother's arms. Both Nimrod and his father, Cush, carried the title 'Bel', as in re-**bel**, **Bel**-tane day, tower of Ba-**bel**, and most important, o-**bel**-isk. After Nimrod's death, it was taught that he had gone to the Sun and was to return as the deified incarnated Sun-god's son, named Tammuz. In whatever culture, he became the 'lamented one', where his worshippers diligently longed and wept for their messiah, looking toward the 'east'. In Egypt, Tammuz became Horus, the 'son' of the Sun. Semiramis became Isis. But it is from Horus that we get the words horoscope and horizon. It is Horus, as the son of the Sun, that his human incarnated representive carried the title 'Pontifex Maximus' and the symbol of the 'all seeing eye', that also has the execrable distinction of being called by the true God of Scripture, 'the man of sin' and "the" 'anti-Christ'.

What made the whole covert story so acceptable, is that in the Babylonian or Chaldee language, the names Ham and Her were synonymous with 'the hot' or 'the burnt one', that readily identified Ham with the "Sun". In other words, Ham and his descendants were black. Another point to clear up a confusion, is that the Egyptians were accustomed to place the suffix 'mes' behind a name that meant 'the son of'. For example, Ra-mes meant the son of Ra, or the Sun. Thoth-mes meant the son of Thoth. Her-mes, in like manner, meant the son of Her or Ham, who was Cush. Cush was renowned for and carried the title of "interpreter of the gods". Therefore, even today, interpreting is known as Hermeneutics. And any encyclopedia will tell you that the Cushites were of the black race that had settled in Egypt and Ethiopia.

Osiris met with a violent death, and that violent death of Osiris was the central theme of the whole idolatry of Egypt. If Osiris was Nimrod, as we have seen, that violent death which the Egyptians so pathetically deplored in their annual festivals was just the death of Nimrod. The accounts in regard to the death of the god worshipped in the several mysteries of different countries are all to the same effect. As the women of Egypt wept for Osiris, so the Phoenician and Assyrian women wept for Tammuz, so in Greece and Rome the women wept for Bacchus, whose name means, 'the bewailed' or 'Lamented one'. But if there was one who was more deeply concerned in the tragic death of Nimrod than another, it was his wife Semiramis, who from an original humble position, had been raised to share with him the throne of Babylon. What, in this emergency shall she do? Shall she quietly forego the pomp and pride to which she had been raised? No. On the contrary, her ambition took her a still higher flight. In life her husband had been honored as a hero; in death she will have him translated to heaven and worshipped as a god. Better still, he will be proclaimed the woman's promised 'seed', who was destined and foretold by the true God, that would crush the serpent's head.[131]

As Nimrod became Osiris in Egyptian religion, so Semiramis became Isis. In the myth of the Egyptian god Osiris, which derived out of the legends of Nimrod, Osiris was said to have been killed by a rival god, Set, (from where we get the word sun-set, as the sun is overpowered and killed by darkness) and cut into fourteen different pieces. After dismembering the body of Osiris, this rival god threw all the parts of Osiris along the Nile. Isis, his wife, weeping and distraught, went looking for her dead husband's parts and found all of them but one, his genital member. Isis put all of Osiris's pieces together and revived him. Osiris then, became identified with the Pharaoh in death, at which time he became the king of the underworld and judge of the dead. But in his resurrected form he became Horus, that was identified with the living Pontifex Maximus Pharaoh, who was not only ruler over all Egypt, but whose domain included the whole world.

You must remember, that Osiris was worshipped as the Creator, the Impregnating Force of the Universe. However, to Isis's great bewilderment and distress, she could not find Osiris's most important and sacred body part; his penis. So the mother goddess, Isis, molded with her own hands an image of the dead god's phallus, and set it up to be venerated as a monument to Osiris. And in the Temple services, a coffin with an image of Osiris's phallus in it became part of the worship of the Sun-god. That same phallic image became venerated as the shaft-of-Bel, or the obelisk, and is represented all over the world today. Hence, the origin of Phallicism.

So now with the sacred genital member of Osiris restored by Isis, even as man fertilizes woman, Osiris can now fertilize Isis; who was represented as 'Mother Earth'. And in the Osirian cycle, the death and resurrection of Osiris, was played out in the annual flooding of the Nile that fertilized the soil of Egypt. When the river dried up in the summer, it meant that Osiris was dead, killed by Set, the hot wind of the desert. But Isis, weeping a flood of tears, searches for the dead Osiris and finds him on the day of the Nile flood in the river's holy waters. The water, the semen of Osiris, flows over the withered earth, Isis, and fertilizes it.[132] One must only wonder how the true God's heart must surely break, as He looks down in amazement and sees how ridiculously foolish man's worship becomes, once they turn their backs on His truth.

The question is, just what and how does all of this absurdity have to do with affecting us today. Everything! and in everyway. It matters not whether you or the majority of the world believes the teachings are preposterous or not. What really matters, is that when you have the most powerful, wealthy, influential elite leaders of the world cramming these absurdities down our throats, even when they don't believe them themselves, how can we avoid not going along. We can't. And they certainly are not straight forward; but downright deceptive, as they lead us into believing a lie with a truth. Man made religion — Babylon Mystery Religion — has served the ruthless leaders of the world quite well as their instrument to control and bilk the masses. For millenniums they have perpetuated, molded, shaped, refined, smoothed and polished it to fit today's global agenda. And it is Catholic in scope — Roman Catholic. Think global! now, as we reminisce how all this gibberish has unconsciously affected each one of us.

Remember: no matter how pious you celebrated Christmas and pretended it was Christ's birthday; it wasn't. You only honored the birthday of the Sun. Each time you celebrated Easter and a Sunrise service and thought it was Christian; it wasn't. You honored the resurrection of Osiris, looking toward the east. When you celebrate World's Day, its purpose is for awareness; so that you will honor, respect, and protect Mother Earth. Each time you go to church on Sunday, the first day of the week, you honor the Day of the Sun; not God's seventh day Sabbath. Each time you look at a church steeple, remember it commemorates the phallus of Osiris. When someone asks what is your sign and your horoscope, they give recognition to a false way to divine, honoring Horus. Each time you see the all seeing eye on the back of a one dollar bill or a CBS television channel, it is honoring the eye of Horus. And no matter how pious the pope of Rome pretends to be the representive of Christ, he knows from the heart of his heart that he is not; but the Pontifex Maximus, the official representive of Horus. The world has been conditioned for many many centuries in preparation to get us in line for today's global corral of religious nonsense. And it has all been pushed from the Babylon Mystery Religion headquarters, sitting at the Vatican in Rome.

Most people are horrified with disbelief when they first learn what that strange structure and monument to the first President of the United States really represents. Its boldness and size shocks our modesty; and even more so as you connect the connotation of it standing erect before the Capitol Dome; which is just a symbol for a woman's abdomen and Mother Earth. It is this philosophy of pagan sexual promiscuousness, that is not only condoned but urged on by government leaders, that is stimulating and exciting the sexual imagination of the whole world. Hardly a movie can be viewed today without at least one sex scene in the nude being paraded before us. Anything goes; everyone is doing it; and it is made to appear that it is all okay. So give children condoms and teach them safe sex, is the mentality of educators today. But in addition to the Washington Monument, that conspicuous genital member of Bel, of having the distinct honor, like the Pentagon Building, of being the largest in the world, it has another fascinating feature built right into it.

THE MAN 666 IDENTIFIED

But to fully grasp the significance of this extraordinary, but hidden, feature that the designers of the Washington Monument had to really stretch their imagination in order to achieve, we must explain briefly the background of what the Babylonians believed and taught about Astrology. Astronomy is a study of the stars, constellations, and planets; which is fine and not in contradiction to the worship of the true God. But the Babylonians taught that their heroes, when they died, took their place among the stars; the greater their accomplishments, the brighter the star — and they were worshipped as gods. But the Sun ruled over all, and that was Nimrod's place, and the Egyptian's Osiris and Horus. The Babylonians taught through Astrology, that the fate of mankind was ever decided by the position of the stars. So in order to track the stars and planets they created an imaginary narrow band, about 18 degrees wide, making a complete circuit of the sky around the earth, called the Zodiac. This Zodiacal circle or band, was divided into 12 houses, one for each month of the year, and each house was divided into three rooms, making a total of 36 rooms. Each room became 10 degrees of the Zodiacal circle, making 360 degrees in all.

The Zodiac became the Babylonian's Heavenly Clock for measuring time. From it, you can quickly see how the numbers and names associated with it have affected and influenced civilizations to our own time. Units and systems for measuring time and length that we use every day are based and derived from the Zodiac. The most perfect example is our clock of 12 divisions of hours; the very word 'hours' being derived from Horus. As the ancients divided the earth according to the divisions in the sky, so in subdividing public lands in the United States, the lands are laid out in townships, each composed of 36 sections or square miles.[133] And as the 12 divisions to a foot was a symbol of the 12 house Zodiac, so is the 36 inch yardstick based upon the 36 rooms into which the heavenly houses were divided.

It was taught in the ancient world that the Supreme Sun-god drives a chariot drawn by the four steeds of Horus, which turned ceaselessly round in a fixed circle. The steeds of Horus are what we now call the 'horse' today. But to get a picture of just how this belief influenced and was dramatically acted out in real life, festivals that were worldwide, were held with chariot races around a central obelisk. In Nineveh and other ancient cities, and dating back to the founding of Rome in the eighth century B.C., these races were dedicated to the seasonal revitalizing of nature by the Sun — symbolized by the central obelisk of Horus, pillar of life, and axis of the solar system. The race-course was likened to the path of the planets around the ecliptic, with altars to each planet along the spine. The Roman Caesars Augustus and Caligula, were the first to barge actual obelisks from Egypt to be set up in the Vatican Circus for these races. Both Nero and Caligula, enjoyed driving a 'quadriga', or four-horse chariot to the applause of their spectators.[134]

It did not take long for mankind to realize after he had forsook his Creator, that there was a void in his life that he needed answers for. He began to ponder on what 'fate' had in store for him; if his 'luck' would be good in the future; what his 'chance' and 'destiny' would be and that of the whole human race. Rejecting the true God, meant a means had to be devised to substitute what he had turned his back on. Divination then, became the art and 'science' for supernatural guidance to predict future events and the destiny of mankind. Divination, it was claimed, was a gift from the divine; a gift from the gods. Astrology, the consulting of the stars in their courses, with numbers and letters, and recording and predicting eclipses, became the supreme gift of Divination to awe and reveal the fate and chance of man.

So today, it is not by chance that the original Roulette Wheels have a 360 degree circle with 36 divisions of 10 degrees each, with a blank or zero division to represent the 5 days beyond the 360 days in a year. It is not by chance that there are 36 numbered cards in a 52 card deck. One card each represents the 52 weeks, with 12 face cards; four Kings, four Queens and four Jacks, and four suits, that represent the four seasons. Why do you suppose fortunetellers use a deck of cards to predict the future? Because the deck of cards is derived from Astrology! Beware!

Now in Astrology, the entire remainder of the sky outside of the Zodiacal band was also divided into 36 constellations; 15 on the south side and 21 on the north side. A god of each constellation was appointed to rule over one of the 36 rooms of the Zodiac. Every star in the sky was considered as a god and the abode of departed spirits and was included in a constellation; over whom was appointed a god who ruled over a Zodiacal room. Each Zodiacal house god rules over a month of the year, and the 7 planetary gods regulated, according to Astrology, the affairs of mankind by their relative positions in the various rooms of the Zodiac. But over them all, (and this is important for understanding what God has revealed in Scripture) ruled the Sun-god — the All-Seeing Eye of Nimrod, Osiris and Horus; all three being one and the same — who was considered the central fire from which each had sprung. The priests of Babylon taught that all the other gods were but emanations of the one original and supreme god, the Sun-god, Horus.

Now the numbers 1, 6, 12, 36, 111, and 666, were the most sacred in Astrology. Priests of Sun Worship used the numbers mathematically by the way the stars travel across the sky to predict future events. They invented magic charts to perform this most popular form of divination. Like the Roulette Wheel, the charts were divided into 36 numbered divisions. There are 6 columns in both directions, vertically and horizontally, with six squares in each column. Numbers 1 to 36 are placed inside the entire chart so that any direction you add the columns, they add to 111; and 6 times 111 equals 666. But more importantly and precisely: Because this is where the occult significance of the number 666 originated. As Nimrod was the supreme super hero who out shone all other men 'put together' while living on earth — so his Sun-god position, glory and number was vastly superior to all other gods in the Zodiac, which sum number of the 36 lesser room gods added together is 666. In other words, 1+2+3+4 all the way including 36, when added together, equals 666.

This number 666, which is identified with the 36 room gods of the Zodiac, becomes then a sum total and the most 'sacred' number of the Sun-god, Horus, and his Pontifex Maximus human counterpart; **claimed for themselves alone.** For as the Sun-god Horus is the Supreme Ruler over all the other gods in the heavenly Zodiac, so his earthly Pontifex Maximus representive rules over the whole earth. Truly then, there can be no excuse for mistaking that organization and the man that leads it, which even the God of Scripture (Revelation 13:18) has so wonderfully identified, centuries ago, with the number 666. Especially when God has also informed His people, through Scripture, that this same man and organization will, in the time of the end, compel the whole world to conform to its false religion or be put to death.

The clever and intelligent founding fathers of America were true occultists in every sense of the word and belief. And they thought big. The largest inverted Pentagram; the largest Pentagon; and the largest Shaft of Bel standing before the Capitol Dome; as they designed their Federal City. All of the most sacred occultic symbols for Babylon Mystery Religion had to be accounted for, and on a grand scale too; as a silent testimony to the entire occultic world for their grand work that was yet to come. And that included hiding Bel's most sacred Pontifex Maximus 666 number. But the question was, how? Actually, there was only one logical answer. Bel's sacred number had to be directly connected with the symbol that only represented him and his sacred function; his Impregnating Shaft. If the sum total of the cardinal dimensions of his Shaft could be worked out so to equal the sum total of the 36 gods of the Zodiac number, 666, then the problem would be solved. But that meant a Monument over 500 feet tall. No small task, indeed.

As the Shaft of Bel, or the Washington Monument, was in its planning stage, letters were sent to Rome to get expert counsel for the proper ratio of dimensions of Egyptian obelisks, so that the Washington Monument could be built exactly in accordance with them. The reply came back, that the base was to be one tenth of whatever was the height. With this information in hand, it only took simple mathematics to figure out that if you built the Shaft to a height of 555 feet, then the base would have to be 55.5 feet long and 55.5 feet wide, to give you the sum total of 666. Now there are those who claim to have done an extensive study on the dimensions of the Washington Monument to prove that the dimensions are not what is claimed, in order to discredit the occultic significance of the dimensions. You can be sure they did not scale to the top and drop a tape measure to the ground to verify the dimension. In reality, it makes no difference what the true dimensions really are, even if they are off several feet. What matters is, what the occultists promote and advertise the dimensions to be, that certifies it. And there are still enough books around, that have not been censored, that tell you it is 555 feet high — and one tenth of that is 55.5 feet square at the base.[135] End of discussion.

So this number 666, has always been and still is today, a number that is extremely important to the position of the Pontifex Maximus; which the popes of Rome have occupied in their unbroken lineage, that began at Babylon, even unto today. Each world empire established was for the specific purpose to perpetuate the Pontifex Maximus rulership in unbroken succession over the entire world. But to their dismay, all the ingredients to accomplish and fulfill that goal always seemed to come up short. In the past two thousand years since man established his authentic world calendar for keeping time and records, the Pontifex Maximus sacred number 666 has only occurred three times during that time-span; years A.D. 666, 999, and 1666. But today, after all those years, man has finally brought it all together. Inventions and technologies that are praised for improving man's standard of living are also the same technologies used for solving man's most insurmountable problem and cherished dream — to dominate, rule, and control every human being on the face of the earth.

Elated man today is racing toward that special last date of this millennium's sacred three sixes, inverted, year 1999; to launch and celebrate the ripened fruit and conclusion of his nearly six thousand years of hard earned labor to finally put in place a global New World Order dictatorship. Then will "begin" to come to past the promises and prophecies declared by God in Scripture, (Daniel 12:1) that "there shall be a time of trouble, such as never was since there was a nation". The Pontifex Maximus pope of Rome will give orders to the whole world, backed up by his occultic enforcing agent, the United States of America, to worship according to his Babylonian Mystery Religion. Those refusing, will be denied the privilege to buy or sell. (Revelation 13:15-18) If that is not effective enough, then the death decree will go out for those who continue to disobey.

The Pontifex Maximus, immediately after the year 1999, will usher in graphic developments that will occur globally in the financial world that will instantly reduce every human being's life style to that of a pauper. Money gone and no food to eat, blood will flow in the streets. This created and pre-planned havoc, bringing the whole world to its knees, fulfills Rome's purpose to compel earth's inhabitants to worship according to her demands. It makes no difference what guise Rome uses to accomplish her purpose, whether it's a financial collapse or a concocted Virgin Mary apparition Sun Dance on the 13th of October, giving the world her so called 'divine' instructions, the end result will be the same. Mary will triumph; which is just another way of saying that the Pontifex Maximus pope is victorious and controls the world.

One immovable obstacle will block the Pontifex Maximus pope of Rome in his obsession of having complete victory and satisfaction of controlling each and every individual on planet earth; no matter what device or savagery he uses to remove it. And it will totally enrage and infuriate him. In order to remove that obstacle — that is, those who stubbornly refuse to conform — and purge the earth, God has revealed in Scripture, that the enemy in his fury will literally bring mass destruction upon the earth just before our Lord returns. (Revelation 11:18) And God's people must expect to go through that terrifying time that is fast approaching.

But God has also quite clearly promised, that there will always be a people that will be alive and loyal, refusing to turn their backs on His love, regardless of the intense fury to exterminate them. They will be alive and waiting for their Lord till the very end; until Christ returns the second time to vanquish His enemies and vindicate those who were faithful. Not very many, but a precious few. What dedication; what devotion; what love. As God in His love gave His only Son to die for us, there will be those few who respond to that love who would rather face any trial, including death, than to betray their Lord and worship such absurdities as the Babylon Mystery Religion. And God will reward them wonderfully.

The real purpose then, for these Occultic monuments and symbols that were designed and so conspicuously displayed, both in the physical seat of the new American government and into the nation's Great Seal, was not only just to 'certify' a specific message to the Occult world, but was also a subliminal message to condition and mock others as well. Most people don't even know what they represent, and many turn away in anger, disgust, or disbelief when they are told. But they are there, and all have seen them. The visible evidence that registers on our minds speaks for itself and doesn't go away. And they definitely were not placed there by any vote of the American people. Those having any knowledge at all on the subject, blame just the Freemasons. However, to do that, is to discern only part of the story. The other part has been purposely kept from us. And that is the dark and hidden Occultic Babylonian 'true' side of the Roman Catholic Church. And even though its members were a 'minority' during the American Revolutionary years, they were also fabulously wealthy and powerful, quietly but vigorously exerting their influence to shape the new American government to their specifications.

The truth is, the Jesuits of Rome have perfected Freemasonry to be their most magnificent and effective tool, accomplishing their purposes among Protestants, yet remaining completely hidden and unknown. But when you decipher their Occult symbols of the Illuminati and Freemasonry that you see in Washington D.C. and on the U.S. Great Seal, then you discover the workings and intentions of Rome that she so secretly and amazingly works behind. One of the most startling, when you understand what it means, is the pyramid and its capstone, "not sitting in place", that makes up the reverse of the American

Great Seal and as seen on the back of one dollar bills. That 'Pyramid', which represents the heart and soul of Babylonian Sun Worship, and its 'Great Work', that is carried on by Romanism, is unfinished! Why? Because the 'Capstone', which represents the Novus Ordo Seclorum, or New World Order, is not yet in place. Which also means however, that Rome's timeclock, ever since the birth of this nation, has been ticking; anticipating for over two hundred years, the date when the Capstone 'will' be put into place.

This special event, will 'signal' or herald the "beginning" of the so called triumph of Mary which proclaims the victory of Rome for dominating the whole world. The Virgin Mary, who is actually Rome's Isis, will become Rome's central figure, used to deceive and rally the earth's inhabitants; compelling them to submit to the New Order of things. Consequently, it will bring on the need to immediately revive the diabolical Holy Inquisition with unprecented powers and brutality to rid the earth of dissenters. As conclusive evidence, that should awaken the most dedicated skeptic to the reality of truth, on New Year's Eve, 31 December 1999, it has been scheduled to place a golden capstone on the Great Pyramid of Cheops at Memphis, Egypt, that for centuries has never had a capstone. However, true to Rome's inbred nature, in order to add confusion and throw observers off track, the scheduled capping will be cancelled and postponed. A superficial reason will be given. The world is in a "millennial moment", experts and Occultists will say, which lasts from 1999 through 2001. The metamorphosis of 31 December 1999, into 1 January 2000, is not really the year 2000 nor the millennium. The "real" date for the millennium is the first of January 2001. Now if the experts say it, then it certainly must be true.

CHAPTER 16

BIRTH OF AMERICA — ORCHESTRATED AND CELEBRATED BY CHURCH OF ROME

FREEDOM FOR CATHOLICISM TO FLOURISH TOP GOAL

Biding her time for a global holy war, the whole world is being set up for a massive purging, and sadly, America has been chosen to do the work. And by that same system of Babylonian Romanism that brought on the religious terrors of Europe of not too long ago, that were so blood curdlingly real, par excellence, with its Crusades, Inquisition, and instruments and tribunals of torture. No other organization in all of known history has ever employed such continued methods of cruelty and barbarity. And they were implemented many years before there were people known as 'Protestants'. Terrifying people out of their wits as a means to keep them docile and adhered to her absurd false doctrines, cries loudly that something is terribly wrong. No wonder she can boast to be the largest religion in the world. She exercises control over her victims either by superstitious bondage or stark terror! And Romanism has the utmost advantage — teaching that it is not morally wrong to deceive, brutally kill and butcher to accomplish her goals. Not only true followers of Christ, but most of humanity, can't even begin to comprehend such cruelty, and are horrified to believe that you have to whip and terrorize another into submission in order to keep them in the fold. Our Lord never so much as hinted at such a practice. To systematically torture another human being, is nothing less than Satanic.

The terrified people that were fleeing the European Continent en masse, were fleeing the oppressions and persecutions of Romanism. Even the afflicted people of England who were fleeing to America, were fleeing from nothing less than a Church that had inherited and retained all the corrupt doctrines and severe intolerance from the Mother Church of Rome; but denied the pope as its head. Can it be conceived by any stretch of the imagination, that the ragged, tattered, tired, frozen, shoeless, feet bleeding soldiers of George Washington, defending what they believed to be the liberty and freedom established by their forefathers, who had fled the terrors of Romanism in the Old World would have so severely suffered and died for the detestable purpose of reestablishing Romanism in the New World — unless they had been coerced or deceived into believing otherwise??

The American people were lied to and deceived right from the outset. The issue of independence was advocated by nobody, and a little earlier John Adams said that it would not have been safe even to discuss it.[136] But as Patriots gained control, colonists were bullied into accepting separation from England, or literally losing all they had ever worked for and being chased out of the country. For the majority of colonists, even though they loved England, there really was no choice; they had to stay. Every calculated move of the Patriots was done with caution. Each step had to be developed, before going on to the next. This kept the American people deceived of their true intentions, to completely separate from England. This way, the general population stayed calm with the least amount of opposition. That is, until another crisis could be provoked, giving the propagandists new material to work with, so to clamor against abuses, and for giving support anew in favor of total separation from such a tyrant as Mother England.

The idea of establishing a Catholic colony among the Protestant North American colonies, with the intention of later separating it from England, was more than just a suspicion, as far back as year 1630, when the First Lord Baltimore George Calvert and the Jesuits began scheming for the Catholic Maryland colony. As briefly mentioned in Chapter 13, page 239, the suspicion was so great and so real at the time, that a convincing answer of rebuttal had to be given to it before the emigrants could leave England. As doggedly as the Jesuits worked to subvert and reestablish the Roman Church in the nation of England, there can be no doubt that it was always their full intention to do the same also in England's North American colonies. That's pure logic. And as obvious proof, in spite of the colonies being adamantly Protestant, who were ruled by the mother country who was also rigidly Protestant, the Jesuits relentlessly pursued to establish themselves, not just in Maryland, but Pennsylvania and New York, or anywhere else they could get a foothold. Freedom to function and flourish has always been to the Jesuits and the wealthy Catholic nobility an absolute top priority goal — bar everything else.

But the reality was, full freedom for Catholics to function in the colonies just could never happen without constant obstructions, so long as they were under England's rule. The solution then, was to prod a movement that 'appeared' to be motivated by the Protestant colonists; that would cleanly separate them from the mother country. This was just the type of work Freemasonry was meant to do. And so well was this 'appearance' accomplished, that Protestant colonials didn't even know what was happening even at the time of the Revolution — and very few know yet, even today. Because the true motive has been erased from history, the real perpetrators go unknown. It is only by recognizing that the American Revolution was Roman Catholic and Jesuit inspired, who worked through Freemasonry, as bizarre as that may sound today, do you grasp the full significance of the many elusive and strange improprieties that seemed to occur during those times.

THE LURE OF THE WORD "LIBERTY"

There is no better example of one of these elusive phenomenon than when someone in the Brotherhood of Boston's Freemasonic Lodge ran out and screamed — England is going to take our "Liberty" away and make slaves of all of us! From then on Boston's Freemasonry exhilarating rallying cry was "Liberty" — "Liberty", that soon became the role model for all the rest of the colonies. The word "Liberty" then, came to be affixed to almost everything during the Revolutionary era.

There was Liberty Hall, Liberty Tree, Liberty Pole, Liberty Bell, Liberty sloop, the Sons of Liberty, and of course, the Statue of Liberty, donated one hundred years later. And the story of the Pilgrims fleeing religious persecution in the Old World in order to have religious "Liberty" in the New World has been so well publicized that it has become a national heritage.

But it was in Boston, the Puritan stronghold of militant Protestants, that was selected to be the spearhead for the American Revolution. Here Freemasonry led the citizens to believe that they were defending their most cherished Protestant liberties; at times, almost in a state of frenzy. But in reality, they became gullible agents of Rome to proclaim the desires and sentiments of "Liberty" that would set free the very ones who were plotting, after the year 2000, the extermination of their own Protestantism. For if you remember, it was Charles Carroll the Immigrant, who when coming to Maryland, changed his motto to declare, "Liberty in all things". And you may be assured that these haughty aristocratic Catholics, who were owners of vast acres of land and masters of hundreds of slaves, yet were a disfranchised people, understood perfectly what "Liberty" really meant.

In fact, to throw a little salt in the British wound and contempt towards Protestantism, these people, who under England's laws were legally forbidden to practice publicly their Babylonian religion, very quickly after independence was declared, began to flaunt their hard earned glorious "Liberty". It is recorded in the Catholic Encyclopedia, 1909, Volume V, Page 183, Topic Du Coudray, that "Congress was officially present four times at Mass during the Revolution, between the years 18 September 1777 and 4 November 1781, all being celebrated at St. Mary's in Philadelphia". For starters, that's a pretty good 'clue' for showing what the American Patriot leaders feelings and sentiments were towards the Church of Rome. It also sheds some light on how from the very beginning, Rome involved herself publicly with the United States government.

AN ORCHESTRATED MOVEMENT

Up until the last Jacobite invasion attempt of England in 1745 to reestablish Romanism, it was always believed by Rome, that if England could be subdued, then the American colonies would also succumb naturally. But since England could not be conquered by force, then the American colonies must be separated from her by stealth. Knowing this, you see through all the deceptions and misinformation that Rome has so generously supplied to hide her tracks, and the American Revolution then, begins to be seen in quite a different light. For the struggle for American independence within the colonies wasn't something that just capriciously happened, but was a determined and calculated movement, efficiently organized and orchestrated, not just within the colonies themselves, but very specifically from Europe, and in particular, France, and even England itself. And using Freemasonry as a Protestant Brotherhood front, Rome had her agents working and subverting proficiently in every nation to effect her goals. Separating the American colonies from Mother England was now Rome's top priority goal.

In orchestrating the separation of the colonies from England, everything depended on "appearance". It had to 'appear' to be a Freemasonic "Protestant" movement within the colonies. And as we have already seen in a previous chapter as part of that orchestration, Freemasonry established itself and saturated the British and American military, from commanders on down to the enlisted men. Also, the 'irregular' Lodge of St. Andrews, that was directly Catholic influenced and with its higher degrees, was put into operation in 1752 at Boston, that caused such a stir among the original English St. John's Lodge. We have seen how this St. Andrew's Lodge founded a sister lodge in Charleston, South Carolina, and later became the Ancient and Accepted Scottish rites, that went on to warrant many new lodges of its own, and among its members, were some of the most famous Patriots of Boston. But most important, to eliminate all appearance and accusations that the movement was Jesuit inspired or motivated, the Jesuit Order then, was allegedly dissolved in 1773, and 'appeared' to fade into oblivion.

Freemasonic activity in eighteenth-century Britain, just like in Europe and America, was networking and pervading the whole of society, shaping and determining public opinion. And it becomes apparent, that as the voice of the Jesuit Order 'appeared' to be silenced, Freemasonry rose to take its place, achieving the very goals of Jesuitism, without the hazard of being publicly incriminated. And there was no place where Freemasonry played a more major role to influence the events in favor of American independence, than in the top echelons of the British government and its military high command. The suspicion goes on up, even to King George III himself. We know he had three brothers who were Freemasons. But what is hard to overlook, is that Lord Germain George Sackville, who was Grand Master of Irish Grand Lodge, who happened to be court-martialled and dismissed from the military on one hand, but on the other, because he was a friend of King George III, became and served as 'Colonial Secretary' throughout the American War for Independence.[137]

From the time British soldiers landed on Massachusetts soil in 1768, the British Ministry pretended a policy of Conciliatory Propositions, but in reality, that did not take a military genius to recognize, the mere presence of hostile occupying troops was enough to provoke resentment and hatred towards England, that begged for a Boston Massacre or a 1774 Lexington shot that was heard around the world. It was a stage setting that became a propagandist's paradise. For the British troops served only to protect the English councilors and magistrates who came streaming into Boston for protection. The British army, most military men agreed, ought to get on with getting the job done, and crush the colonial rebellion, instead of protecting refugees from the Patriot reign of terror. But Britian had to 'appear' like a vicious tyrant who unmercifully oppressed its Patriot victims.

As the expedition to quell a few upstart colonial rebels was successfully prolonged into the 'appearance' of an all out war, it too became the perfect and ridiculous example of British military ineptitude. And it seemed even more ludicrous for a nation, that had only a few short years before had fought a war with France, and won for Britian the whole of Canada and practically everything east of the Mississippi River. The Encyclopedia Americana reports that after the French and Indian War, "During the ensuing 12 years British power in North America was at its apogee"[138] — or at its peak. But now the British superpower, just could not seem to manage to get her rebellious colonists in line.

HOWE BROTHERS DUBIOUS CONDUCT

In the long campaign of the summer and autumn of 1776 the Patriots had been defeated at every point. They had been driven out of Canada, deprived of the naval supremacy of Lake Champlain, defeated at the battle of Long Island, New York taken, Fort Washington taken, Washington's army scattered, and the remnant of it under his personal command driven across New Jersey; and yet Howe stopped short, took no more active measures, followed up none of his advantages. Instead, Howe and his great army of thirty thousand men settled down for the winter in New York, while Howe himself passed the time in great luxury with Mrs. Loring and cards for his entertainment. Strangely, Howe made no effort to wear out the scattered Patriot commands or to complete and make permanent his conquest.[139]

Both Sir William Howe, the Supreme Commander of all the British military operations south of Canada to the Gulf of Mexico, and his brother, Admiral Lord Richard Howe, Commander of naval operations in the colonial theater, had already predetermined before coming to America that they were not going to inflict serious harm on the rebel colonists. Mrs. Johnstone, a good friend of Admiral Howe, who was Franklin's sister living in London and believed to have been engaged in espionage, had brought Benjamin Franklin and Admiral Howe together pretentiously to play chess, but spent much time frequently discussing the colonists grievances and conciliation.[140] Admiral Howe's naval operations during the three years of his command had in 1776, fifty-six war vessels, and in the next year, he had eighty-one. As a complete blockade, he could have placed them within sight of one another along the entire coast from Boston to Charleston. But he never did. When asked why he didn't attack the New England coast and destroy the rebel privateers and incapacitate their operations, he lamely gave as reasons that it was too hazardous, because of the fogs, flatness of the coast, together with other very peculiar excuses.[141]

One thing the propagandists had shaped into the British feelings toward the American War for Independence; it was unpopular. Among the upper echelons of the British establishment, military, naval, and civic, including members of both political parties, the Whigs and Tories, resistance to the war was virtually unanimous — compliments of Freemasonry permeation. So when the plan was put forth for General Burgoyne to strike southward from Canada, while Commander Sir William Howe was to strike northward from New York and both link up at Albany — thus in effect, the two armies would cut the whole of New England off from the southern colonies — it is not surprising to find the complete campaign mysteriously bungled, resulting in General Burgoyne going to his doom and disastrous defeat at Saratoga.

At least the affair raised enough British eyebrows to result in an investigation. But like everything else at the time, that had to do with American independence, nothing really was accomplished and amounted almost to a comedy. It was reported that orders had been signed and dispatched from England properly enough by Colonial Secretary Lord Germain and received by General Burgoyne in Canada that got him moving southward. But for some vague ridiculous reason, because Lord Germain could not keep his carriage waiting, orders that finally reached General William Howe were both late and unsigned by Germain himself, but by a subordinate. However, it appeared that General Howe knew exactly what he was supposed to do even before he received his delayed and questionably signed orders, but had already made up his mind that he was not going to march north and assist Burgoyne.

Instead, it seems General Howe had collaborated with his friend General Carleton, commander in Canada, to purposely send Burgoyne to his certain defeat. Burgoyne, who was actually the innocent party in the scheme, became the scapegoat. When he returned to England, they placed the blame squarely on him, and was assailed with violent abuse, disgrace, and studied contempt, as the only man in English history who had surrendered a British army to rebels and militiamen. Evidence shows, that Howe and Carleton wanted him to fail. It also gave Howe the opportunity to resign his command without any personal stigma; something he had wanted for some time. A month later, his brother, Admiral Richard Howe, also resigned.[142]

The Howe brothers, who were cousins of King George III, carried out to the letter, the policies of Freemasonry. And only a diehard Patriot, could boast that it was their military prowess that won for them their independence. England was Protestant!

And so it was Freemasonry's policy to portray England in the worst light possible. With Freemasonry's influence cutting through every level of British society, including both the Whig and Tory political parties, it affected the opinions of everyone. In the American colonies, before the Revolution began, there was complete harmony among the colonists in their loyality to England. But from just a few Freemasonic instigators, the seed of discontentment was well planted. But they needed time to agitate and nourish the seed; allow it to grow, ferment, and fester into a general rebellion. This was Freemasonry's objective, and the Howe brothers accomplished it perfectly.

If the Howe brothers had, before the rebellion was allowed to escalate, taken their thirty-thousand troops and eighty-one war ships and crushed the ringleaders and sent them back to England from the very beginning, there would not have been a Revolution. Militarily, it would have been a very simple task to do. Mysteriously, they didn't. But being of the high nobility, if there 'appeared' to be a few strange improprieties, it all could well be overlooked. So with nearly half the troops and half the fleet, the Howes sailed for England in 1778, and left their replacements, General Sir Henry Clinton and Major General Lord Charles Cornwallis, to fulfill the next and last phase of British military idiocy in losing its American colonies.

FRENCH APPEALED TO FOR HELP

In the meantime, the Patriot party and army had been brought to such hopeless and miserable straits that many were ready to give up the contest completely; unless they could get some outside assistance. And their sad situation was the result of the very least amount of effort that the Howe brothers had used to bear against them. But rather than give up the cause, American statesmen Benjamin Franklin, Silas Deane, and Arthur Lee were sent to Europe as agents of the Continental Congress, unknown to the people at large, to put out feelers for a French alliance that would supply gunpowder, weapons, and military assistance.[143] And as another way to add insult to injury, Americans now united themselves, 6 February 1778, with France, the nation that fifteen years earlier, they as Englishmen, had fought against, and Protestant England had always considered her arch enemy. The following year, Spain, Britain's other major continental antagonist, also joined France against England.

It was only natural that the Patriot leaders appealed to France for help. Had not the English Catholic nobility always rushed to France to be consoled and plot new strategies, when they could not get their way in England? France was the role model for Catholicism, the stronghold of the Jesuits, where both the English and American Catholic parents sent their children to be Jesuit educated. It was the French Jesuits who controlled the Jacobite movement against England through the Catholic Freemasonry cover. So it is certainly no suprise to find that Benjamin Franklin and Thomas Jefferson became members of the French Freemasonic Lodge of the Nine Sisters. But even more incriminating this lodge became grand-mastered by Benjamin Franklin and was described as the "most mystical and esoteric of the French Lodges", then the main link between the secret societies of Europe and America.[144]

If it seems like this book is opposed to American independence and our American way of life, be assured, nothing could be farther from the truth. American Republicism and its American Constitution are both the most elevated institution and noble document ever founded by mortal man. The harshness against the Patriot leaders, is not because they founded a Republican form of government. Far from it! It is because of their hypocritical, ulterior, and deceptive purpose given for 'why' it was created. It was their expediency. Their means to accomplish an end. And if the reader has any doubts as to whether the movement for American independence was a pre-arranged and well thought out Occultic Plan, then please reflect back on the Occult symbolism within the governing seat of Washington D.C.

As evidence to reinforce that truth, consider: That the Patriot leaders waited to declare their independence, not when there were 12 or 14 states, but precisely 13. From the date 1776 to 1789, the Patriots waited precisely 13 years to form this nation's first government. It was precisely 13 years from the American Revolution of 1776 to the Great French Revolution that began in 1789. In the American Great Seal there are 13 leaves in the olive branches, 13 bars and stripes, 13 arrows, 13 stars in the green crest, and 13 layers of stone in the pyramid.[145] According to Catholic theology, the Virgin Mary appeared to three shepherd children at Fatima Portugal on 13 May 1917, and for the next six months, she continued to appear on the 13th of each month, but on the 13th of October 1917, she then supposedly made the sun to dance.[146] The number "13" then is significant to the Occult, Freemasonry, and Catholicism because if you remember, that was when the Knights Templar were first arrested on that day of great misfortune, Friday 13th, October, 1307.

BRITISH COMMANDER GENERAL CLINTON'S WAR POLICY

If the policy of the Howe brothers, by a show of great force and troops occupying colonial towns, was intended to intimidate, and with enough time, create antagonism, resentment, and contempt towards England, then General Clinton and Cornwallis's policy couldn't help but stoke the fires to white heat, provoking feelings of intense hatred that seethed for revenge. General Clinton and his fourteen-thousand troops, made his base of operations in the occupied city of New York. From here, he began a campaign of raiding parties assisted by the British fleet. The first raid was on New Bedford, Massachusetts, under General No-Flint Grey, where he destroyed over seventy large vessels besides small craft, burnt the magazines, wharfs, stores, warehouses, shipyards, together with mills and many houses. He then went to Martha's Vineyard, Nantucket and the Elizabeth Islands, where he destroyed vessels, seized the militia arms, compelled a payment of public money, and took 300 oxen and 10,000 sheep, which were sent back to New York for the army.

Other raids during the autumn of 1778, were on Egg Harbor on the coast of New Jersey, an expedition up the Hudson, and then through Long Island, that inflicted heavy losses upon the country, not merely in the burning and destruction of ships, houses and stores, but in the enormous quantities of forage, and droves of cattle, horses, and sheep. All of this was done in the very face, and defeating every operation of the French fleet, so that its effects not only reduced the northern Patriots to a state of great despondency, but had the greater satisfaction of seeing them quarrel with their French allies. These sudden raids, that were so quickly and easily accomplished by the fleet with troops, could do their devastating work and escape before any Patriot force could even be summoned to oppose them. With the winter coming on, when campaigning would be difficult in the north, General Clinton now turned his attention toward the southern states.

Clinton selected Georgia as the best place to begin his southern conquest, as it was the weakest and easiest to take. By December 1778, Savannah was in his hands, and from there, he took complete possession of Georgia at his ease. South Carolina was now considered for the next object of attack. But all during this period, Clinton and his commanders continued on with their method of side war of raids, plunder, devastation, and destruction. Thousands of slaves were rounded up and then sold later by the officers in the West Indies. They spread their depredations as far as possible, with the burning of houses, crops, food supplies of every kind, slaughtering cattle, horses, and even dogs, and from the rich planters' houses, they took silver plate, money, jewelry and other plunder that was carried off.

The plundering of the country was reduced to a system, where for a long time South Carolina became a frightful scene of anarchy and confusion, with plundering, murdering and confiscating. The devastation of plantations and homes was so complete that the line of a British raid could be traced by the groups of women and children, once of ample fortune, sitting by fires in the woods. In Virginia, Portsmouth was sacked and burned. Soldiers shot down unarmed citizens and were allowed to ravish delicate and refined women. Suffolk, Kemp's Landing, Gosport and Tanner's Creek were visited with similar devastations; everything burned and leveled with the ground and the neighboring plantations desolated and robbed as far as the troops could reach. One hundred and thirty ships were destroyed and 3000 hogsheads of tobacco. At the same time, the north also was again visited; West Point and Maine, along with Connecticut and New Jersey towns being sacked.

The British army, in spite of the French and Spanish alliance, could just about go anywhere it chose and wreck its havoc, and with such a puny resistance from the Patriot army, that in many cases, without the loss of a single man. Now all of this was done under instructions from the British Ministry sent through Germain and carried out by General Clinton and Lord Cornwallis. This severe military method had only one effect. And it wasn't to foster love for England. England had now become truly the enemy; the invader, the devastator, murderer and plunderer. Its effects even alienated from the British interests all the hesitating class and many who were previously loyalists.[147] As a natural consequence, the extreme Patriots became more desperate and determined than ever, and their hatred of the loyalists increased, until they hesitated at scarcely any measures of reprisal and punishment. The Freemasonic plan, guided by Rome, to generate hatred towards England, was reaping its effects. Some of the worst atrocities of the war, committed by both sides, are recorded during those few years.

A year had now passed since Georgia had been taken, and with winter again approaching, General Clinton, with 7000 men, on 26 December 1779, sailed out of New York in personal command of his Charleston, South Carolina expedition. He began his proceedings by blockading the entrance of the harbor. Then slowly, but meticulously, for four months, he built siege works surrounding the town, cutting off all avenues of escape. Seven war vessels were brought within cannon shot of the town, and for three days, heavy fire from cannon, mortars and small arms at close range, brought Charleston to a surrender, 12 May 1780, inflicting on the Patriots the worst defeat of the war.[148]

Charleston was not a large town, having at that time, only 9000 whites and 5000 negroes. But it was known for its abundant commerce, refinement and wealth; which one slave for every two whites readily attests. Charleston was important because it gave the British instant control of the whole of Georgia and South Carolina, with good prospects of gaining North Carolina, especially so, when the Patriot army captured inside the town of Charleston, was practically the whole southern army. Clinton now sailed back to New York, leaving Lord Cornwallis with 5000 troops in charge of South Carolina. With the British now having gained the utmost advantage, while throughout the Patriot movement there was nothing but renewed depression, gloom, and another starvation period, it seems utterly amazing that within a year and a half, Britain would just give up the war like some beaten oversize whimp; unless it was all predetermined to be that way.

What is so incredulous, is the way England purposely allowed the war to drag on and on, when the most obvious opportunities to bring it to a swift conclusion were always resolutely ignored. Never mind all the asinine excuses that are given. You do not have to be too bright to see through the many improprieties as being the work of some hidden agenda. And just plain good horse sense would certainly tell anyone that it would have been far simpler, much less costly, and saved many precious lives, if the revolt had been put down right from the beginning, say, when the rebellious colonists didn't even have gunpowder or the knowledge to manufacture it, not to mention the Howe brothers fiasco, instead of prolonging the situation till Britain was fighting, not just in colonial America, but now all over the globe.

France, the eternal enemy of England, was bold in her leadership of assisting the Patriots, and so began to vigorously attack British interests in the West Indies, India, and even in England's own home waters, who then roused Spain to action to attack Gilbratar and other British possessions. Holland also opposed England, and Germany and Russia were appealed to by the Patriots. What began as a small colonial uprising, was now turned into a war involving all of Europe. It seemed as if it was being made to 'appear' like almost a replay when all of Europe was anticipating the Spanish Armada invasion of England 200 years before, with Cardinal William Allen poised to rush into England and declare a glorious Catholic victory.

But George Washington and his army at the time, were passing through a period of the greatest depression and helplessness. Washington had not been able to fight a battle for two years, and had even considered dissolving his army. His men were naked, starving, without pay, and were mutinying, and he was hard pressed to borrow food from the French and allow his men to maraud to feed themselves. But no matter how deplorable the conditions or how desperate their despondency, the Patriots always seemed to stubbornly hang on, even if it was by a mere thread. It was like they fully knew their independence was a guaranteed reality, if they just played the game and persevered long enough. They need not to have worried. Their miracle was waiting in the wings. He was the genius of British incompetency — and was named Major General Lord Charles Cornwallis.

BRITISH MAJOR GENERAL CORNWALLIS'S FIASCO

We now come again face to face with another one of those British military oddities, that seemed to so doggedly persist only during the American War for Independence. Cornwallis was an extremely powerful man among the British aristocracy. But much more ominous pertaining to our study, was that the whole Cornwallis family was one of the most prominent in English Freemasonry. However, he was the subordinate of his commander-in-chief, General Henry Clinton, and as such, all communication to the British Ministry by Cornwallis was to go strictly through his commanding officier. But because of his aristocratic prestige, and on the excuse that it was more convenient and would save time, he was given permission that he could by-pass General Clinton first and then give him a report later. It did not take long for Cornwallis to have a better military plan that was quite contrary to General Clinton's policy, because his was too slow, and was given full approval by the British Ministry and Lord Germain to override Clinton's policy and execute his own superior military strategies.

Cornwallis in his subjugation of South Carolina; and the exaggerated impression of his victory over Gates at Camden, believed by the Ministry, so inflated his ego with such overweening confidence, that it put him in the envious position to undermine his superior officier. General Clinton's orders were to secure South Carolina as the object of prime importance, not to be jeopardized for any reason. Only after South Carolina was made completely safe was there to be campaigns in the north. But Cornwallis's proposal was for a more aggressive plan — to march into North Carolina and subdue it, then rally all the loyalists in the state into a militia, and with them, sweep into Virginia and conquer it. Virginia was the home of Patriotism in the South, and through it, Cornwallis felt, was the military key for conquering all the south. So the Ministry directed Cornwallis to disregard the plan of his superior officier, while they directed Clinton to support the plan and whatever was requested of his subordinate. This withdrawal of the Ministry's confidence in Clinton, so disgusted him, that he would have resigned and turned his command over to Cornwallis right then, had he been near enough to him.

On the 26 September 1780, Cornwallis marched into North Carolina and occupied Charlotte. At the same time, Major Ferguson, with 1500 loyalist militia, moved into western North Carolina. Cornwallis was now out of South Carolina, who despised the orders that it should be his first and most important care, and when the word got out to the Patriot over-mountain men of eastern Tennessee and on the other side of the North Carolina mountains, they organized themselves to oppose him and Ferguson. They began by making a number of successful attacks on the garrisons in the interior of South Carolina, in Ferguson's rear, and then they took up pursuit of Ferguson.

Ferguson knew he was being pursued and was in trouble, and sent word to Cornwallis for help. But what seems to be so militarily unbelievable, is why Cornwallis allowed a detachment of men to be seventy miles from his main body of troops to begin with, or even worse, when he knew Ferguson was in trouble, why he never sent him any assistance. Nor did Ferguson rush toward Cornwallis to be safe. The over-mountain men caught up with Ferguson on a small knoll called King's Mountain, and approaching it Indian style, shooting behind trees and boulders, annihilated them, killing Ferguson and taking 600 prisoners. When word reached Cornwallis of the devastating defeat, he fled North Carolina in a panic, back to Winnsborough, South Carolina.

This victory so revived the spirit and enthusiasm of the Patriot cause that their raids and attacks on posts within the interior of South Carolina sent loyalists fleeing to Charleston. Cornwallis had to, in a great measure, begin all over again the conquest of South Carolina. He wrote to Clinton requesting a force of men, who complied and sent 3000 under command of General Leslie, who was directed to obey the orders of Cornwallis. He went to Charleston on the 14 December 1780, and afterwards joined Cornwallis in the interior. In the meantime the Continental Congress sent to the south three able and superb commanders, Colonel Harry Lee, of Virginia, the famous Light Horse Harry, General Daniel Morgan, who were under the command of General Nathanael Greene. Greene divided his forces and sent Morgan, with about 800 men, into South Carolina near the town of Ninety-Six to raid, annoy, make sudden surprises and escape.

Cornwallis was now compelled to do something to check Morgan, and so resolved to wipe him out and advance into North Carolina at the same time. He had just received a reinforcement of 1500 men under Leslie and so moved northward. Meanwhile, he sent Colonel Tarleton to make a direct attack upon Morgan to either crush him or force him northward, where Cornwallis with the main body would intercept his retreat and annihilate him. Again Cornwallis made the same mistake of keeping the main body of army so far away, that for Tarleton, it was useless. Morgan knowing that Tarleton was coming to attack him and having information of the exact disposition of his forces, retired northward. After marching, however, for two days, pursued by Tarleton, he decided to stop and fight Tarleton at a place known as Cowpens. Morgan placed well his 800 men opposed to Tarleton's 1000. When the battle on 17 January 1781 morning was over, Morgan's force had killed 100 Englishmen and taken 600 prisoners, with Tarleton barely escaping with his life. Another needless disastrous British defeat.

Morgan made haste going north where Greene soon joined him as they made a mad dash for the Dan River and Virginia border, with Cornwallis hot in pursuit. Cornwallis now exultant that he had chased Greene out of North Carolina, began to enlist loyalists into a militia. However, all Greene did was make a circle and reenter North Carolina and began raiding the loyalists militia, discouraging the recruiting program instantly. Cornwallis tried his best to corner Greene for several weeks, but Greene was too evasive and avoided battle. On 14 March 1781, Greene received 4400 men from the northern Patriots, and took a position at Guilford Court House where he offered battle. As soon as Cornwallis saw that Greene had chosen a battleground, he attacked him the next day. This was the hottest battle of the Revolutionary war, with neither sides being able to claim full victory. Cornwallis though, took a terrible thrashing, six hundred killed and wounded, including some of his best officiers. He left the entire area, retreating to North Carolina's seaport town of Wilmington.

Whatever was motivating Cornwallis, it certainly was not in the best interest of England. He was abandoning North Carolina, and even more incredible, he chose to abandon South

Carolina, leaving the interior of both states free for Greene to pursue his work. It was not long that all the interior British posts in South Carolina were again evacuated with Charleston becoming a city of exiles, while everywhere else was in a state of anarchy. The fatal errors of Cornwallis were producing their natural results. Amazingly, there is more to the story. While in the short time the whole fabric of British military operations were being irretrievably wrecked by the folly of Lord Cornwallis, he was deceiving his home government that everything was outstandingly successful. In his letters to the Ministry, he describes his march through North Carolina as a grand triumphal progress, the Battle of Guilford Court as a wonderful victory, and his retreat to Wilmington as a mere continuation of that same fantastical triumphal progress. Cornwallis now heads for Virginia.

In response to Cornwallis, who had given the British Ministry and General Clinton the impression that both South and North Carolina were being favorably secured, the Ministry then directs Clinton to cooperate with Cornwallis in his soon invasion of Virginia by sending a sizeable force there to meet him. Clinton again complies by sending Benedict Arnold, the American traitor, with fifty sail of vessels and about 1500 men who entered the James River during the last weeks of December 1780; which was before Cornwallis had his crushing battle at Guilford Court House in March of 1781. Clinton later sent another 2000 troops to Virginia under General Phillips. Both Arnold and Phillips conducted their destructive raids as far as Richmond and Petersburg, Virginia, and though Virginia was the most populous and wealthy of the American states of that time, it was unable to offer the slightest resistance. And when Arnold had been satisfied, he retired to Portsmouth, opposite Norfolk and established himself securely.

Clinton now, by sending out numerous detachments to Cornwallis — 3000 under Leslie, 1500 under Arnold, and 2000 under Phillips — had so weaken his own position, that the Patriots under George Washington were strongly considering attacking him in New York. And about now, it began to leak out that all was not so well with the wonder-boy genius in the South. Cornwallis, having full knowledge of the deplorable condition his campaigns had left the south, offers not the slightest assistance for its rescue and defense, but unbelievably moves into Virginia. And French money was on the way for the Patriots, and a large French fleet coming under Admiral de Grasse.

Cornwallis arrived in Petersburg Virginia 20 May 1781, to find that General Phillips had died a few days before, leaving him in full command of Virginia, the key to the South, as he had so often called it. But on the 26th of May he writes to Clinton confessing utter weakness, and the complete failure of the past winter's campaign, which a month before he had described as "uniformly successful". He makes a march of devastation through Virginia, his men going as far west as Charlottesville, where they actually captured seven members of the Patriot legislature, while the rest, with Governor Thomas Jefferson, fled to Staunton in the western mountains. Returning to the James River, Cornwallis wanders around trying to make up in his irresponsible and confused mind, a military decision for the best place that would offer a strongly fortified headquarters. True to form, like all of his military decisions, he chose Yorktown, the worst of all places.

Cornwallis, now literally up a river, watches as Patriot land forces begin to converge and surround him. He watches as the French fleet enters Chesapeake Bay and blocks off York River. He watches French troops being landed to join with the Patriot forces. In face of all of this, and with more than ample time to have escaped, he chooses to complacently sit until all ways of escape are virtually closed. Now this, you have to admit, is either the mind of a military idiot, or if from a Freemasonic viewpoint, the mind of a military genius. Whichever, the Patriot land forces, combined with Lafayette, Wayne, and St. Simon numbered 8800 Americans and 7800 French; in addition to the two French fleets of De Grasse and De Barras numbering 40 ships of the line, mounting 2000 guns and manned by 20,000 sailors was enough to bring the surrender of Yorktown, 19 October 1781, defended by 7500 troops and 840 sailors. The Freemasonic American Revolution staged show was now, theoretically, over.[149]

Did Cornwallis receive English condemnation or become ostracized for surrendering his British army to rebels and militiamen, like Burgoyne at Saratoga? Quite the contrary. He was given high office and honors, including the Governor

Generalship of India within a year. General Clinton was so angry that he tried in vain to force Cornwallis to a duel. But he never would accept the challenge.[150] By April 1782, Clinton resigned and returned to England. Also by April 1782, British Admiral Rodney literally annihilated the French fleet, capturing Admiral De Grasse's flagship and made De Grasse a prisoner of war.[151] The British still held New York with 10,000 troops; they held Wilmington in North Carolina; Savannah in Georgia; and most important of all, Charleston, which at that time was the Capitol, and to a great extent, the strategic position of the South.[152] Regardless of still being a formidable force in the colonies, England called it quits, negotiated and signed the treaty of peace, at Paris, of course, on 3 September 1783 — whose American envoys had earlier announced that they would make no peace except with the consent of France. So by giving France her main object in the war, namely, American independence, the British Ministry then demanded great concessions from the French Court in settling the general European treaty.

Poor deluded France. She danced so wonderfully and in such perfect rhythm to the tune being played. Remember, the first Great Masonic Convention was held at Les Gaules, France in 1768; the same year that British troops were landed at Boston. In 1773 the Jesuit Order was allegedly dissolved. Year 1776 America declared her independence; which was the very year Adam Weishaupt founded the Bavarian Illuminati. Yorktown surrendered October 1781, and less than a year later the second Great Masonic Convention was held at Wilhelmsbad, Germany in July 1782. A year after that, the peace treaty was signed in September 1783. America now had her independence. France ceded to England almost all that she had won during the war, so that America could have that independence,[153] and now France was utterly bankrupt —providing the perfect catalyst that brings on her own 1789 Great Revolution. And all of this was mere coincidence?

ARISTOCRATIC PATRIOTS WITH A CATHOLIC AGENDA

There was no higher Catholic authority in the American colonies during the time of the American Revolution than the Carroll family; the buck stopped there. They were also the most wealthy and influential — and were naturally, as to be expected, Patriots to the core. But on top of all that, the Carroll family, through the Jesuit connection, more than anyone else in the country, had direct communications with the French government, and were foremost for being responsible for the alliance of France with the American colonies.

The Carroll family were more than just students of the French Jesuits. They became Jesuits. Anthony Carroll of Ireland became a Jesuit, who was also the private and travelling tutor to his cousin Charles Carroll the third, of Carrollton, while he was a Jesuit student in France. England later, became the Jesuit mission station for Anthony Carroll.[154] James Carroll was also from Ireland, who after becoming a Jesuit, became a missionary for Maryland in 1749, where he remained until his death at Newtown in 1756, at the age of 39.[155] These two Jesuit Carroll's were nephews of a James Carroll in Maryland who, when he died, left them an inheritance that set off such an agitation in Maryland in 1750 and many subsequent years. Charles Carroll the second, was embroiled in this legal controversy as one of their acting executors.[156] John Ashton, the nephew of Anthony Carroll, was another family member who became a Jesuit missionary for Maryland, till his death in 1815.[157] And the most famous of all the Maryland Jesuits was John Carroll, who became the founder of the American Catholic hierarchy.

The picture that must be borne in mind and fully understood is that the Carroll family was much more than just some average close knit family, and even more than some fraternal brotherhood. The Carroll family were descendants of Irish kings. And by being born into this exalted and exclusive circle of nobility, it made them proud; very proud indeed, of their Irish heritage. Aristocracy then married aristocracy, as they mingled their blood and fortunes together to perpetuate their exclusiveness. Names like Calvert, Arundel, Carroll, Brent, Neale, Sewall, Brooke, Digges and Darnall were mostly all blood related in some way or another, and all became a part of that exclusive charmed aristocratic circle. But what fervently bonded them together was not only that they were Irish, and English, and American aristocrats, but that they were all Roman Catholic. Not just passive Roman Catholics, but Catholics that actively seethed with a grievance against Protestant England.

What rankled these proud, wealthy, and exclusive aristocratic Catholics; so that whenever they met, it was forever what they talked about, what they lived and breathed, plotted and schemed, and each had such deep sympathy for, was that under British Protestant rule they were denied their civil and religious liberties. They reminiscenced the by-gone days, when in both England and Maryland America, it was their God-given right and natural heritage that the power of the government was in the hands of the landed aristocracy and they could worship publicly.[158] Forgotten though, were the butcheries, massacres, and inhuman brutal atrocities committed for their Babylonian Religion, that compelled sane minded people to suppress such barbarous acts.

And so they hit upon a "theme"; a theme that stuck, a theme that bonded them together in great sympathy, every Roman Catholic who despised and detested being restricted in their 'true' Religion by commoner Protestants; who were nothing more to them than sects and heretic dogs. Liberty — Liberty in all things, became their theme and rallying cry for the Great Work, the "Grand Design" that would separate the American colonies from the mother country. So defying British law, Catholic parents sent their children to France to be Jesuit educated;[159] that Order of priests vowed to exterminate every Protestant off the face of the earth. Then joining themselves together in support of American independence, 15,800 Roman Catholics in Maryland, 7,000 in Pennsylvania, and 1,500 in New York, spurred on by the 19 Jesuits in Maryland and Pennsylvania at the time,[160] along with the Freemasons and ignorant Protestants, all chiming in together singing the battle-cry theme song chorus, of Liberty — Liberty in all things; free from the oppressions and tyranny of Step-Mother England.

The three most prominent and active men in the Maryland Carroll family supporting American independence was Charles Carroll the third, of Carrollton, and his two cousins, who were brothers, John and Daniel Carroll. Their vigorous active role that they played in the American Revolution has been kept very low key historically, for obvious reasons, so that the Revolution appeared as a Protestant movement; surely not Catholic. Charles Carroll had been under French Jesuit tutelage for eleven years and away from Maryland for sixteen, returning home in 1765.

Daniel Carroll was also French Jesuit educated, and his brother John became a Jesuit, and after twenty-six years, returned to Maryland in 1774. John Carroll, the Maryland Jesuit priest, coming home two years before America declared its independence, was Rome's man waiting in the wings, like Cardinal William Allen 200 years before him, only this time successful, to triumphantly celebrate Romanism over Protestant England.

CHARLES CARROLL THE "FLAMING PATRIOT"

John Carroll's Jesuit education had prepared him for the work of expanding the triumphal Roman Catholic 'spiritual' affairs in America. But to procure that triumph, it was to his cousin, Charles Carroll of Carrollton, that had been Jesuit educated, groomed, and peculiarly fitted to play a part in the American Revolution's 'political' affairs. The broad and thorough educational training that Charles Carroll received, both in France and England, made him the most educated and cultured man in the colonies during the time of the American Revolution.[161] In France he had met many political dignitaries, that as soon as the rebellion began, would be such valuable assistance to the American independence cause. One such man was the French Secretary of Foreign Affairs, the Count de Vergennes.[162] In England he learned English constitutional history and law, and attended frequently the sessions of Parliament and heard many of the debates on questions of American colonial policy.[163] He made the aquaintance and was a guest at the house of Edmund Burke, a fellow Irishman and British statesman, who so eloquently advocated independence for the American colonies.[164]

Once back in America, Charles Carroll immediately plunged into politics, being elected to Maryland's Conventions and Committees, distinguishing himself by aggressively defending the American independence position taken by the colonies. Through his comprehensive education, tremendous wealth, and his ability as a debater and scholar, he exerted much power to sway opinions his way. He gained the reputation to be Maryland's "First Citizen", and established himself, as one author described it, as a "flaming Patriot".[165] Charles Carroll was a member of the Maryland Convention of 1775, which adopted the "Association of the Freemen of Maryland". The Association was pledged to an armed resistance to Great Britain. We have already mentioned the Continental Congress appointment of Charles Carroll and his cousin John Carroll as a committee with Samuel Chase of Maryland and Benjamin Franklin to visit Canada to secure the alliance of the Canadians in the struggle for independence. The committee was clothed with almost absolute power over military affairs in that country.[166]

Upon returning to Maryland after his trip to Canada, Charles Carroll was chagrined to find that the Tory faction had succeeded in having a resolution adopted that declared a "reunion with Great Britain on constitutional principles would most effectually secure the rights and liberties and increase the strength and promote the happiness of the whole empire". Further, the resolution prohibited the Maryland delegates to the Continental Congress favoring any movement for independence. Charles Carroll, and with others who shared his view, set in motion the process to recall the instructions given to the delegates while he was away and reversed them, which in essence, was Maryland's declaration of independence. This was the work of Charles Carroll, and as a reward, he was immediately elected a delegate from Maryland to the Continental Congress.[167]

On the fourth day of July 1776, the Congress of the United Colonies, meeting at Philadelphia, adopted the Declaration of Independence. Charles Carroll took his seat in Congress, July 18, and the day after, the committee of Congress appointed him to the Board of War, that consisted of five other members. This Board was entrusted with the executive duties of the military department. It was empowered to forward dispatches from Congress to the armies in the field and to the colonies; to superintend the raising, equipping and dispatching of the armed forces, and to have charge of all military provisions. It was the War Department of the new government. It was not until 2 August 1776, that the Declaration of Independence was signed, and Charles Carroll of Carrollton was among the fifty-six signers.[168]

Charles Carroll's vigorous involvement supporting the Revolution, kept him an extremely busy man. He was forever on committees and back and forth to Maryland and the Continental Congress. There was a new Maryland constitution to be adopted. A committee of five "to devise ways and means to promote the manufacture of saltpetre".[169] There were constant communications and correspondences to the Commander-in-Chief George Washington, to France, and to Benjamin Franklin while he was an American envoy in France, and numerous letters to others.[170] He was on a committee that gave his support and aid to Robert Morris in organizing the Bank of North America that was to set the government on a sound financial basis. Carroll, with other wealthy men including Washington, sent ready cash to Morris to assure that the bank would be a success.[171]

It is known that George Washington, Benjamin Franklin, and Arthur Lee all strongly favored sending Charles Carroll to France to open negotiations for a French alliance. "I am the one man that must be kept entirely in the background. It must not be known to a single soul that I am personally active in this matter", Charles Carroll is quoted as saying. Without Carroll's aid, the alliance could not have been brought about.[172] Charles Carroll was even seriously considered for the presidency after George Washington's first term, if Washington had not of consented to a second one.[173] After the surrender at Yorktown, the French troops camped at Baltimore, on the very ground now occupied by the Catholic Cathedral that John Carroll began to erect before his death, and celebrated a Solemn Mass of Thanksgiving.[174] And when the Treaty of Peace was finally signed at Paris in 1783, Congress was sitting temporarily at Annapolis, Maryland. General Washington came there to submit to Congress his resignation as Commander-in-Chief. But for the celebration to commemorate the peace and final victory, festivities were held at "Carroll's Green" on the Carroll estate.[175]

These few examples show us clearly that there was another side to the American Revolution; a shadowy and quiet, but definitely a strongly Roman Catholic influenced, Carroll side. And history has purposely passed it over, while Protestants are in too great a stupor to fathom it. Perhaps, as the greatest commendation that could be given for the work of this book, is that it might inspire someone else, having facilities for a greater research than what this author had, to bring to light more valuable information on this vague subject. However, we have looked at Charles Carroll's role during the American Revolution, but it is Daniel Carroll's role that is surprising, because his is the link that connects it all together.

DANIEL CARROLL THE CATHOLIC FREEMASON PATRIOT

After the 'Great Work' of separating themselves, and gaining independence from British rule was accomplished, it was now necessary to form a suitable government for the new nation that would provide its citizens the guarantee of civil and religious liberties; which had been the real purpose of the Revolution from the start. The "Confederation of the United States" had served its purpose during the war, but all agreed, it had numerous shortcomings. So on 25 May 1787, the Federal Constitutional Convention was held at Independence Hall in Philadelphia to draft a new constitution, with George Washington chosen to serve as its President. It was recorded, "This began the meeting of one of the greatest sessions of wise men in the history of the world". And two men, Thomas FitzSimons of Pennsylvania and Daniel Carroll of Maryland, were among those 'wise men' representing their Roman Catholic constituencies.[176]

Daniel Carroll, brother of Archbishop Carroll, was politically, in his time, one of the most influential men of his native State, even though his illustrious brother and cousin Charles, somewhat overshadowed his fame. Daniel Carroll had been a member of the Continental Congress, of the Maryland Council, and of the Maryland Senate, which at one time he was its president. As a member of the Continental Congress, he took an active part in the negotiations for the French alliance. After the Constitution of the United States had been framed, Daniel Carroll returned to Maryland, where by his efforts, the American Constitution was adopted by that State.[177]

On 17 September 1787, the draft Constitution was accepted, approved and signed by thirty-nine of forty-two delegates present. Between 7 December and 25 June of the following year, even though there was much opposition and reluctance because the Constitution failed to adopt a bill of rights, each of the states individually ratified it.[178] Those who favored the incorporation in the Constitution of a bill of rights that would include a provision for religious liberty, waited patiently for the opening of the first congress which would then present the opportunity of introducing the amendments which they favored. In the work of amendment, the Carrolls of Maryland were to play an important role.[179]

On the 6 April 1789, the session of the first congress had a quorum in both houses to convene. George Washington was then unanimously elected first president of the United States under the new Constitution. His inauguration was on 30 April. The oath was administered by Robert Livingston, Grand Master of New York's Grand Lodge. The marshal of the day was another Freemason, General Jacob Morton. Yet another Freemason, General Morgan Lewis, was Washington's escort. The Bible used for the oath was that of St. John's Lodge No. 1 of New York. Washington himself at the time was Master of Alexandria Lodge No. 22, Virginia. The new government of the United States of America came officially into existence.[180]

Of the thirty-nine men that officially brought the United States government into existence, there is quite an array of them that were Freemasons. Of them, thirteen names are definitely known to be Freemasons, and more than that number, discreetly, have chosen to remain anonymous. But one name, surprisingly, or perhaps not so surprisingly, stands out. In spite of, and regardless of the pope's anathemas and fearful excommunication that sends one to hell for being a Freemason, we find Roman Catholic, Jesuit educated, Daniel Carroll's name among those who are the most prominent of Freemasons.[181] How is it possible that Daniel Carroll — who represented the top echelons of the hierarchy of the Roman Catholic Church in America, whose cousin Charles, was the most vocal political spokesman for that Church, and his brother John, a Jesuit, who founded the new American Roman Catholic Church — can be a Freemason?? The answer to that question, solves a deeply hidden mystery.

However, it was not until August that the matter of religious liberty was brought up for consideration. Charles and Daniel Carroll both were members of the new congress. Charles Carroll was elected to the senate and Daniel Carroll to the house. Wherever the contest was to be, whether in the senate or the house, one of the two Carrolls was sure to be in the arena of action.[182] The end result gave us as the first amendment to the Constitution, which reads: "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof." This was a day of great glory for the Carrolls and the Roman Church they represented. As another phase of the 'Great Work' was accomplished, it firmly established by Federal law "Liberty" for the Church of Rome to function and flourish in English America. And that opened wide the door for good things yet to come.

In a letter written some years later to George Washington Custis, the son of George Washington's wife Martha, that he adopted, Charles Carroll said:

> "When I signed the Declaration of Independence, I had in view not only our independence from England but the toleration of all sects professing the Christian religion and communicating to them all full rights. Happily this wise and salutary measure has taken place for eradicating religious feuds and persecutions and become a useful lesson to all governments. Reflecting as you must on the disabilities, I may truly say, on the proscription of the Roman Catholics in Maryland, you will not be surprised that I had much at heart this 'grand design' founded on mutual charity, the basis of our holy religion." ("National Gazette," Philadelphia, Feb. 26, 1829.)[183]

In 1827 in a letter to a Protestant minister, Charles Carroll wrote:

> "Your sentiments on religious liberty coincide with mine. To obtain religious as well as civil liberty I entered zealously into the Revolution..."[184]

PATRIOT JESUIT JOHN CARROLL

As the Carrolls and Freemasonry were influencing the forming of the new American government that was brought into existence in year 1789, precisely 13 years after independence was declared in 1776, we find also a very conspicuous correlation between the launching of the American government and the founding of the American Catholic Church hierarchy.

For in that year 1789, John Carroll founded and laid the cornerstone for the first Jesuit college in America at Georgetown;[185] in what was afterwards to be the District of Columbia, and the college that George Washington's two nephews, Bushrod and Augustine, attended.[186] And as George Washington was inaugurated the first President of the United States in 1789, so also was John Carroll elected the first Bishop of the Catholic Church in the United States in the same year. And as the jurisdiction of the first President of the United States was from Georgia to Canada in the north and from the Atlantic to the Mississippi, so too was the jurisdiction of John Carroll's diocese.[187]

Be assured, it is no coincidence that the American government, the American Roman Catholic Church hierarchy, and the Jesuit Georgetown College all mark their beginning from year 1789. But on top of that, it will be shown how a business venture put into operation also in 1789, with George Washington becoming their front man, enabled the Carrolls to have the American seat of government placed in their own front yard.

Now with a little discernment, you will recognize these little coincidences as, perhaps, telltale marks of the Grand Design — as the Carrolls, the Jesuits, and Freemasonry played out their roles. It then should become understandable why the Jesuit Georgetown College was incorporated in the District of Columbia seat of the new American government. And why the District of Columbia's very name is given in honor of Columbus; that great Catholic admiral who allegedly first discovered America and dedicated the new world to Catholicism and the pope. And as we learn that Roman Catholics literally designed and built the complex for the new government, it should then begin to dawn on us who it was that masterminded the Occult symbolisms that is flaunted in the city of Washington D.C.. Indeed, what our study has revealed, and as it continues to unfold, is that the evidence is overwhelming that Roman Catholicism was centerstage during every phase of establishing the new American government.

But first, let's take a brief look at an ecclesiastical event, to catch a glint of some of the most super wealthy and powerful Catholic personalities in England participating and celebrating the longed for Catholic liberation that had just taken place in

English America. The event is the consecration of John Carroll, the first Catholic bishop for the United States, who had been invited for the occasion to England by Thomas Weld, and John Carroll had accepted. The Weld family had been important in the history of the Catholic Church in England for centuries. Humphrey Weld had acquired Lulworth Castle in Dorset in 1641, and it had remained the ancestral home since that time. Thomas Weld, the sixth possessor of Lulworth Castle, was a personal friend of King George III, who occasionally stayed at the castle. When the first relaxation of the penal laws had come in 1780, Weld built on his estate St. Mary's, the first Catholic Church built in England since the Reformation. It was in this church of Lulworth Castle, full to overflowing with friends, including Lord and Lady Arundell of Wardour Castle, that John Carroll on Sunday, 15 August 1790, was consecrated; the feast day of the Assumption of the Blessed Virgin.[188]

This was no ordinary gathering of ordinary people. Rather, it was quite an exclusive group of fabulously rich Roman Catholics; owners of castles dominating vast acres of land and estates, whose owners were personal friends of the King and castles where the King frequently visited and stayed. Was King George III sympathetic to Catholic grievances too? Did he clandestinely give support to separate the American colonies from England? Being of royalty and a personal friend of the Weld's, says quietly, much. John Carroll himself traced his own ancestry to the king of Ireland. But this special day was a day long strived for in the Catholic history of England. For ever since England had entrenched herself to be Protestant, England indeed, along with her American colonies, had become a Catholic mission, with the Jesuits in the vanguard, to reestablish Romanism once again among the English. And even though giving freedom to Catholicism in the American colonies was just the beginning, it was never-the-less a day of great satisfaction; a day of great joy to celebrate, as Bishop Walmesley, with Jesuit Charles Plowden and the Rev. James Porter as his assistants, laid his hands on the head of John Carroll and then applied the sacred oils liberally.

Jesuit Charles Plowden, who preached on that memorable day, when commenting on the American Revolution, said:

> "Although this great event may appear to us to have been the work, the sport, of human passion, yet the earliest and most precious fruit of it has been the extension of the kingdom of Christ, the propagation of the Catholic religion, which heretofore fettered by restraining laws, is now enlarged from bondage and is left at liberty to exert the full energy of divine truth. Glorious is this day, my brethren, for the Church of God which sees new nations crowding her bosom."[189]

WEALTH AND POWER — THE TIE THAT BONDS

Seeing new nations crowding her bosom? Has not achieving fabulous wealth and world power always been the supreme motivating forces that have captivated greedy men's mind since the beginning of time? In fact, it actually led to the invention of the Babylonian Mystery Religion; carried on today by Romanism. That false system of religion was conceived for one explicit purpose, which is the same today as it was anciently — and that is to exalt and secure for a few powerful men, elite overlord positions; ruling over and extracting untold wealth from the subdued masses. As the Novus Ordo Seclorum is put into effect, beginning after year 2001, the world will then understand exactly what ultimate slavery will be like, ruled over by its Babylonian Romanish Religious masters.

In Revolutionary America, great wealth and power had concentrated itself on both sides of the lower Potomac River. On the Maryland side lived the fabulously rich Roman Catholic Carroll family, and those names that had married into that family. But from the very beginning, it was an area that was owned and developed by wealthy Roman Catholics; gentlemen planters who owned tens of thousands of acres and two and three hundred slaves to work the land. So dedicated to Romanism, one man actually perceived the area as a new Rome. In The Catholic Encyclopedia, Volume XV, Copyright 1912, Subject, Washington, District of Columbia, page 558, it states: "In 1669 a parcel of land called Rome was layed out for Francis Pope extending to the south of an inlet called Tiber. This gentleman, 'Pope of Rome on the Tiber' was sheriff of Charles County." Is it a mere coincidence that the exact same area became also the very seat of the American government; literally the Washington D.C. of today??

Not too far from the area, Charles Carroll the second, anticipating rebellion against England long before it occurred, owned the Patapsco Iron Works, that his son, Charles Carroll of Carrollton had been the business manager of for some years. Their thoroughgoing practical knowledge of the iron business was a very valuable asset to the colonials, and the Patapsco Iron Works turned out excellent military supplies needed during the Revolutionary War.[190] No wonder Charles Carroll of Carrollton was appointed to the Revolution's Board of War.

CARROLL AND WASHINGTON BUSINESS SCHEME PLACES U.S. CAPITOL ON POTOMAC

But the iron business was not the only business that Carroll was in. He was also a business partner with George Washington and other wealthy men for developing the waterway of the Potomac River. They felt the Potomac was the best access to the West and would increase, unlimited, the value of their land holdings when it became "the channel of conveyance of the extensive and valuable trade of a rising Empire."[191] The commerce of the Ohio River would flow down the Potomac to Alexandria and Georgetown; Georgetown being a town which had flourished during the 1780's and soon would be the largest tobacco market in Maryland[192] — all made possible by slave labor of course. Jefferson writing to Washington said, "Nature then has declared in favor of the Potomac, and through that channel offers to pour into our lap the whole commerce of the Western world."[193]

Across the Potomac, fifteen miles south of Georgetown on the Virginia side of the river, lived George Washington on his Mount Vernon Estate. Washington loved Mount Vernon with its ten miles of Potomac River frontage and 8,500 acres of land, that included five autonomous farms along with the mansion house, the home manufactures (including a mill), the meticulous landscaping, the deer yard and the largest group of slaves in Fairfax County.[194] It is here that George Washington is buried, along with Bushrod and John Augustine Washington and other relatives.[195] But Mount Vernon was just a part of his over 60,000 other acres that he owned.[196] George Washington was considered the second wealthiest man in the states, next to Charles Carroll of Carrollton. Yet he, and other wealthy men like Henry Lee, Thomas Jefferson, James Madison, and George Mason of Virginia and Thomas Johnson and the Carrolls of Maryland had even more grandeur dreams; a scheme that would skyrocket the value of their land holdings many times over.[197]

Delirious with 'Potomac Fever', these men envisioned Alexandria and Georgetown as a future emporium of commercial and political energy, tying East to West. In 1774 they had met at Georgetown to discuss plans for the Potomac.[198] George Washington frequently visited and dined at the home of Charles Carroll the second as they transacted business.[199] But their dream began to become a reality when they formed an alliance between Maryland and Virginia and chartered the Potomac Navigation Company. In May 1785 Potomac area residents from Alexandria to Sheperdstown in Virginia and from Georgetown to Williamsport in Maryland — attended the first meeting of the Company. George Washington was elected president and Thomas Johnson to the board of directors.[200] Between 1785 and 1789 the Potomac Company's hired slaves and labors had cleared rocks from the river channel and deepened shallows, clearing the Upper Potomac for navigation. Completion of the locks and canal around the Falls still lay ahead.[201] But the end results of the construction of the Chesapeake and Ohio canal are yet visible today, should you hike those parts of the Potomac you can view the remains.

The zeal for the promotion and economic development of the Potomac left no stone unturned. Investors were appealed to. Through Jefferson and LaFayette in France, Washington even looked for European investment capitol.[202] Newspapers used to write propaganda articles that made passionate and unrealistic claims about the Potomac River. But tied to the economic development of the Potomac was very much the political importance of opening the Potomac corridor — which was put into operation on that magical date, year 1789. So extraordinary was the political importance that the human mind lacked the ability to comprehend all the implications.[203]

So claimed those Potomac advocates infected with Potomac Fever; who also could not see another site worthy enough to become the seat of empire, other than a Potomac capitol. And their aggressive development corporation had a leading advantage over other communities which hoped to become the seat of empire. For the Potomac Navigation Company provided not only pertinent data and publicists, but also powerful members who served in politically important positions. What greater incentive could there be when it meant multiplying their personal financial gains beyond their wildest dreams; for Marylanders Charles Carroll, Daniel Carroll and Michael Jenifer Stone, and Virginians Richard Henry Lee and Alexander White who served in the First Federal Congress,[204] to become effective power brokers for pressuring the feasibility of their own pet project? But most importantly, the company's guiding influence and president until August 1789 was the developer George Washington; who then, 6 April 1789, became the President of the United States.[205]

As this Potomac enterprise came together, it then conveniently launched its well publicized operations at the very time when American history records that during the debates of the First Federal Congress there raged two hotly contested issues, where emotions ran so high that it even threatened to break up the newly formed United States union. The first of these searing issues, prodded with much Potomac Fever propaganda, was where to place the permanent seat of the United States government. The other issue, which was used as leverage to achieve the first, was the states war debts. The northern states had large war debts due to the Revolutionary War, while the southern states (except South Carolina) were relatively smaller. So the northern states voted for the Federal government to assume the states war debts, while the southern states voted against it. (This became known as the Assumption Act) On these two issues, Congress had reached its first impasse under the new Constitution.[206] How the deadlock was broken and the crisis resolved is quite an interesting story.

Some called it an intrigue, others a compromise. But by whatever name you want to call it, there definitely was a deal cut. George Washington, Thomas Jefferson, James Madison, and the Carrolls, who had sought for seven years to place the United States capitol on the Potomac recognized the moment at hand, but the concern for discretion by these astute politicians mask their exact role. However, it is made known to us by his own papers that Thomas Jefferson, who was now Secretary of State, had called a private dinner meeting to seek some solution for the "present fever" with Alexander Hamilton, who was Secretary of Treasure, and James Madison, who was a member of Congress and who had kept the Potomac advocates well informed about the politics of residence debates that had raged in Congress.

Over dinner Madison agreed to provide the necessary southern votes to adopt a modified assumption. In return, Madison sought assurance from Hamilton, who was a northerner from New York, to influence the New Englanders so that the capitol would be placed on the Potomac. The bargin would relieve the north of their war debts and the south would get their capitol on the Potomac. After much maneuvering and wrangling, the Senate passed the seat of government bill in favor of the Potomac 14 to 12, and the final vote of the House to adopt the bill was 32 to 29. The package included the removal of the temporary residence of Congress from New York to Philadelphia where it would remain for ten years, 1790-1800, after which, it would then move permanently to a ten mile square site on the Potomac, that would include Alexandria in Virginia and Georgetown in Maryland.[207] Take note: All public buildings were to be on the Maryland side. Another interesting note: After Washington had passed away and was out of the picture, land ceded by Virginia for the District of Columbia, was in 1846, returned to Virginia. The District now consists only of the portion ceded by Maryland.

It is utterly awesome and marvelous how plans just fit into place if those plans are affiliated with the world's supreme wealth and power of Rome. The Church of Rome's mission and heartbeat for the American English colonies had always pulsated around the lower Potomac. It had been envisioned there as a 'Rome' on the 'Tiber'. And in accordance with that, and what is planned for America's future, there was no other place suitable for the seat of the American government but on the Potomac Tiber. And, in spite of fierce opposition, that is where it was placed. After the President of the United States, George Washington, had perhaps a sleight tweak of conscience as to whether it was constitutionally legal or not, which did not last very long after consulting Thomas Jefferson and James Madison, was assured that it was. On 16 July 1790, he signed the seat of government bill into law.

THE FEDERAL CITY — A "CATHOLIC" AND CARROLL FAMILY AFFAIR

What also is amazing is that the Carrolls are hardly known to history. Even though they were the actual power brokers, the movers and shakers behind the scenes, they were perfectly willing, and even insisted upon remaining anonymous in order to quietly achieve their goals. While George Washington was being made a hero, and was thrust into the fervor of national limelight, with all of America's attention focused on showering him with glory and adulation, the true business of the Carrolls was going on silently unnoticed. George Washington could well receive his sacred place in history, and as John Adams declared — the value of Washington and Custis property had been raised a thousand percent[208] — but what really mattered was, Rome now, even though clandestinely, was pulling the strings.

Once George Washington had signed the seat of government bill into law, he had complete authority over and responsibility for its execution. Almost immediately, the President appointed Thomas Johnson of Frederick County, Maryland, who had nominated Washington as commander-in-chief of the Continental Army, Rep. Daniel Carroll of Montgomery County, Maryland, and David Stuart of Alexandria as commissioners to superintend the planning of the federal city within the district. Quoting from the Catholic Encyclopedia, Copyright 1908, Volume 3, Subject, Carroll, Daniel, Page 381, you notice a rather conspicuous Carroll family involvement, where they always seemed to be in the thick of things where the federal city was concerned.

> "The choice of the present site of Washington was advocated by him, (Daniel Carroll) and he owned one of the four farms taken for it, Notley Young, David Burns, and Samuel Davidson being the others interested. The capitol was built on the land transferred to the Government by Carroll, and there is additional interest to Catholics in the fact that, in 1663, this whole section of country belonged to a man named Pope, who called it Rome. On 15 April, 1791, Carroll and David Stuart, as the official commissioners of Congress, laid the corner-stone

> of the District of Columbia at Jones's Point near Alexandria, Virginia. When the Congress met in Washington for the first time, in November, 1800, Carroll and Notley Young owned the only two really comfortable and imposing houses within the bounds of the city. Young's name is among those assisting as collectors of subscriptions (1787) for the founding of Georgetown College."

Quoting again from the Catholic Encyclopedia, Copyright 1912, Volume 15, Subject, Washington, District of Columbia, Page 558, it states - (author's emphasis in bold):

> "The States of Maryland and Virginia, in 1788 and 1789, had offered the requisite area, and the "acceptance of Congress", under Acts of 16 July, 1790, and 31 March, 1791, constituted the District of Columbia the seat of the national government. The territory thus selected was determined as to its exact location and boundaries by George Washington: it included within its limits the flourishing boroughs of Georgetown, Montgomery County (Maryland), and Alexandria (Virginia); the rest of the territory was rural. The president was also authorized to appoint three commissioners to lay out and survey a portion of the District for a federal city, to acquire the land, and to provide buildings for the residence of the president, the accommodation of Congress, and the use of the government departments.
>
> One of the commissioners thus appointed was Daniel Carroll, of the family of Bishop John Carroll, and one of the principal landed proprietors of the District; Major Charles Pierre L'Enfant, a **French Catholic**, was employed to furnish a plan of the city, and to him the credit of its magnificent design is mainly due; James Hoban, a **Catholic**, won by competition the prize offered for a plan of the president's house, and the "White House" is constructed in accordance with his design.

> The corner-stone was laid (13 October, 1792) by President Washington, who also officiated at the laying of the corner-stone of the north wing of the Capitol (18 September, 1793): the site which the Capitol occupies was part of the land of Daniel Carroll, and was practically a gift from him to the United States. In 1800 President Adams came to the city, the transfer of the departments from Philadelphia was effected, and Washington became the permanent capitol of the United States.
>
> The first local authorities of Washington were the president, three commissioners appointed by him, and the Levy Court; the city was incorporated in 1802, with a city council elected by the people, and a mayor appointed by the president. Robert Brent, a **Catholic** and nephew of Bishop Carroll, was the first mayor, and was annually reappointed by Presidents Jefferson and Madison until 1812; in 1812 the duty of electing the mayor devolved on the council, and from 1820 to 1871 on the people."

The federal city seemed almost like a "Catholic" and Carroll family affair when you realize that Notley Young and Robert Brent both had married sisters of Daniel and Bishop John Carroll. Notley Young even aspired to become a Jesuit. Daniel Carroll of Duddington, a cousin of Rep. Daniel Carroll, was the principal land owner along the Anacostia who owned large plantations in the Carrollsburg area of the federal city. And when the original bargin for the seat of government was put together, those who had gathered for the purpose at Daniel Carroll's lodgings, were assured that the public buildings would be restricted to the Maryland side of the Potomac.[209] In fact, Charles Carroll presented to the Senate a bill that reaffirmed the provision that the federal buildings 'had' to be situated on the Maryland side of the Potomac.[210]

But to add a decorative touch to complete this success story of Rome, we must not forget the name of the artist Constantino Brumidi, the hired painter of occult pictures in the Capitol Dome, painted during the early 1860's. Brumidi, a Roman

Catholic, had emigrated from Rome where he had gained repute by restoring Vatican frescoes. He had been a captain of the Papal Guards during the revolutionary times in Rome and was a friend of Pope Pius IX.[211] In Brumidi's art work at the Capitol, Gods and Mortals mingle in the Dome's fresco. For example: Sandaled "Mercury" offers a bag of gold to Robert Morris, financier of the Revolution. "Vulcan" rests his foot on a cannon. "Ceres" rides a reaper as Young America, wearing liberty cap, stands near. Bearded "Neptune" and "Aphrodite", holding the Atlantic cables rise from the sea. Wise "Minerva" speaks to Benjamin Franklin, S.F.B. Morse, and Robert Fulton. And "Armed Freedom" triumphs over Tyranny and Kingly Power.[212] This is the same mentality that goes along with rest of the Occult symbolisms found in Washington D.C..

As we have brought all of this so great evidence together throughout the proceeding pages of this book, we truly marvel at the subtlety and brilliance at which these folks have been able to pull off every phase of their Grand Design without so much as missing a beat. And then masquerade their tracks to hardly leave a trace. But what's to be their stunning climax, now that they have the stage all set? Or what really do they have in store for us — the whole world — as they bring on their grand finale of the Grand Design? And just how will it all be brought about? In our next concluding chapter, we will let a spokesman for the Jesuit Order, a Vatican insider, tell us himself. But by a far greater authority — the Sovereign Creator God of the universe — He has already revealed to us what they are going to do. So put away your fear my friend. God is in control and will save us out of this catastrophe — if we will only yield our trembling hearts to Him.

CHAPTER 17

TWO OCCULT POWERS UNITED FOR FINAL WORLD CONTROL

A JESUIT SPEAKS

The most precious and glorious truth for the people of God living in these end times is "knowing" that the devastation that man is about to bring upon the whole earth is nothing less than the sure 'sign' that their Lord is soon to return. It is not something that catches them unawares — the Scriptures teach it! And while those who have ignored the Scriptures will be terrified out of their wits, true Christians will calmly endure the calamities, even when accused of being the cause of them, they will wait serenely for the advent of their Saviour and Mighty Lord.

As we come to the end of our study, we bring you full circle, so to direct your attention again to the observation of the first chapter of this book. That is, that there is without a doubt a manufactured crisis being produced by plotters to implement a world change. And in preparation for this 'change', the whole Catholic world — a nearly one billion membership out of six billion of the world's inhabitants — have already been quietly informed, including the imminent catastrophe that will catapult this change into a reality. As a reader of this book, you too, have now been informed.

Of course, the Church of Rome, as usual, has taught her people a deception — not, that the "catastrophe" that is about to fall upon the earth is the works of their own evil hands, but instead, it is taught that it will be the result of a prophecy of the Virgin Mary that has brought mankind under condemnation due to their refusal to worship according to Rome. But the God of Scripture teaches diametrically the opposite — that you are condemned by God if you 'stay in' the false worship system of Rome. The appeal is heard from heaven, (Revelation 18:4) "Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues."

Since the world stage has been meticulously set, and Rome now feels overly confident of her success, she makes known openly her role in an allegedly three way competition in the struggle for world domination. This is important and startling for two vital reasons. The first, is because up to now Rome has vehemently denied any such plan. The second, is that Rome is now confirming the role that the God of Scripture has described centuries ago. So let's take a peek at this incredible confession of Rome, and get an insight of how this contest is going to affect a 'change' for the whole human race. Don't dismiss this as some radical's ramblings. What we are going to quote from is the very first two pages of the book, "The Keys of This Blood", by Jesuit Malachi Martin, a former professor at the Vatican's Pontifical Biblical Institute, and the author of several best-seller books. Hold on — it's breath-taking!

> "Willing or not, ready or not, we are all involved in an all-out, no-holds-barred, three-way global competition. Most of us are not competitors, however. We are the stakes. For the competition is about who will establish the first one-world system of government that has ever existed in the society of nations. It is about who will hold and wield the dual power of authority and control over each of us as individuals and over all of us together as a community; over the entire six billion people expected by demographers to inhabit the earth by early in the third millennium
>
> The competition is all-out because, now that it has started, there is no way it can be reversed or called off. No holds are barred because, once the competition has been decided, the world and all that's in it — our way of life as individuals and as citizens of the nations; our families and

our jobs; our trade and commerce and money; our educational systems and our religions and our cultures; even the badges of our national identity, which most of us have always taken for granted — all will have been powerfully and radically altered forever. No one can be exempted from its effects. No sector of our lives will remain untouched.

The competition began and continues as a three-way affair because that is the number of rivals with sufficient resources to establish and maintain a new world order.

Nobody who is acquainted with the plans of these three rivals has any doubt but that only one of them can win. Each expects the other two to be overwhelmed and swallowed up in the coming maelstrom of change. That being the case, it would appear inescapable that their competition will end up as a confrontation.

As to the time factor involved, those of us who are under seventy will see at least the basic structures of the new world government installed. Those of us under forty will surely live under its legislative, executive and judiciary authority and control. Indeed, the three rivals themselves — and many more besides as time goes on — speak about this new world order not as something around a distant corner of time, but as something that is imminent. As a system that will be introduced and installed in our midst by the end of this final decade of the second millennium.

What these competitors are talking about, then, is the most profound and widespread modification of international, national and local life that the world has seen in a thousand years. And the competition they are engaged in can be described simply enough as the millennium endgame."[213]

Now those are pretty strong intimidating words, that leaves only one way for them to be interpreted. It is, in fact, Rome's Declaration of War against the whole world. And Jesuit Malachi Martin makes it crystal clear, which is also the theme that runs throughout his whole book — that Rome and Pope John Paul II, who is described as being the "Servant of the Grand Design", have every intention of being the victor in this final global conflict. But in actuality, there are no two other competitors. They are merely pawns in Rome's hands to serve her in the upcoming 'staged' catastrophe.

And this catastrophe is so 'designed' that no one will be exempt from its effects — and so that it will touch every sector of our lives! No wonder rational people bristle when told what is afoot. Why only a lunatic would believe that such drastic changes loom on the horizon and could be put into effect sometime during the year 2000. During the American Revolution the rallying cry was, Liberty — Liberty. During the French Revolution, it was Liberty, Equality, and Fraternity. But for this final on-coming 'mother' of all "Revolutions", Rome has something rather unique planned. And strangely, it will involve a humble Jewish girl, named Mary. Let's elaborate.

A BOGUS PROPHECY

If you are one of those who have never heard of the Fatima apparition, then you may be amazed at what is being taught and promulgated throughout the world. But regardless of whether you believe or accept the story or not, and many certainly don't, the Fatima aftermath is about to profoundly affect you and every human being living on planet earth. Understanding just how though, touches on things quite bizarre.

Our remarkable story begins the 13th of May in the year 1917 with Mary, the mother of Jesus, who supposedly appeared to three very young shepherd children watching sheep at Fatima, Portugal. Mary's alleged appearance continued thereafter for six months and always on the 13th of each month until the 13th of October 1917, where she again supposedly appeared, but on this occasion, as a blazing apparition affecting the sun and before a crowd of 70,000 people. The purpose was to give to the world three messages, two were to be revealed, the third to be kept secret until 1960. In the one message that was to be revealed, it has Mary giving an ultimatum where the pope was to consecrate Russia to Mary by 1960 who would then convert to Catholicism. If the pope failed to do this, then the whole world would be chastised severely by Russia's errors and its evil deeds. Remember that 1917 was also the year of the Bolshevik Revolution and Russia became communist.

However, mysteriously no pope thought it relevant at the time each were in office to consecrate Russia. So 1960 came and went without Russia being consecrated and as a consequence, the world now is under the penalty to expect the devastating punishment declared by Mary. Keep in mind that the date 13th of May 1981 Pope John Paul II was supposedly shot but saved by Mary. This in effect, emphasized the 13th of May date, which had already been declared the official feast day of Mary, as 'Our Lady of Fatima'. Actually the sacredness of Mary through the years has steadily been increased and promoted within the hierarchy of the Roman Catholic Church and its order of Jesuit priests, who literally control the Church of Rome and intend to use the dogma of Mary to bring the world unto its submission.

It is quite interesting that Scripture, which was taught by Jesus Christ to be man's sole guide for divine revelation and God's truth, has precious little to say about Mary, but very emphatic that when a person dies they can no longer communicate with anyone living on earth. And that includes Mary! Communicating with the dead or the dead communicating with the living is called in Scripture an abomination unto God. (Deut. 18:9-12, Isaiah 8:19, Eccl. 9:4-6 & 10, Psalm 146:4) In other words, the whole Catholic doctrine of Mary is a fabrication and a hoax, along with her counterfeit prophecy; so that when they cause it to happen, they will also claim it to be a divine retribution of God. If that is the truth based on Scripture, who then is making out Mary to be saying the things that she is supposed to be saying? Understanding who controls the Church of Rome makes the answer to that question quite obvious. And what Rome has planned for us is clearly made known in several Catholic references that anyone knowing the past history of Rome would do well to listen to what they are saying and what they have in the wind.

The first of these is from that startling book that we have quoted from a number of times before, titled, "The Keys of This

Blood", written in 1990 by Jesuit priest Malachi Martin. Malachi Martin as a Vatican insider and authority who on the few pages of 623-640, and two pages, 656 and 657, of his book, emphasizes in several places that the world is now under divine condemnation and can imminently expect a very specific event that will bring on immediate world chaos. Quoting from page 639 he says: it will be an "event that will 'fission' human history, splitting the immediate past from the oncoming future. It will be an event on public view in the skies, in the oceans, and on the continental landmasses of this planet. It will particularly involve our human sun, which every day lights up and shines upon the valleys, the mountains and the plains of this earth for our eyes. But on the day of this event, it will not appear merely as the master star of our so-called solar system. Rather, it will be seen as the circumambient glory of the Woman"...speaking of Mary. On page 656 referring to this same event he says, "This is why John Paul is waiting. God must first intervene, before John Paul's 'major' ministry to all men can start." And on page 657 he says that this event "will start unexpectedly and be accompanied by overall confusion of minds and darkening of human understanding."

In the 25 August 1997 issue of the Newsweek magazine, which featured a cover story titled, "The Meaning of Mary — A Struggle Over Her Role Grows Within the Church", page 53, it says, "They foresee a supernatural warning, the world's greatest miracle, followed by three days of darkness they call 'the great chastisement'. Says Ted Flynn: "I am amazed that more people don't know about it."

In a small booklet being circulated by the hundreds of thousands titled, "The Fatima Crusader", Issue 56, Winter 1998, page 3, in the article, "The Calm Before the Storm", it says, "We must remember that Our Lady did say, and She meant it and it will take place: In the end, My Immaculate Heart will triumph, the Holy Father will consecrate Russia to Me, Russia will be converted and a period of peace will be given to mankind. That is Her prophecy. That is Her prediction. It hasn't taken place yet but it will." On page 51 it says, "In the end that She will win. Not only will She win but Russia will become Catholic, not just agnostic or less militant but militantly Catholic." On page 28 of the same issue of The Fatima Crusader in the article, "Prophetic Dream For Our Time", it says that when Mary triumphs that "Iniquity is consummated: sin has come to an end and, before the two full moons of the month of the flowers have passed, the rainbow of peace will appear over the earth."

As a spokesman for the Jesuit order of priests, who are hardly known to most people yet the most powerful organization in the world, Malachi Martin subtly lays out in his book what is going to happen after the year 2000. He calls this struggle for world dominion ruling over a New World Order where only one will emerge victorious, and "willing or not, ready or not, we are all involved", as the 'millennium endgame'. And it becomes quite obvious as all of this begins to slowly penetrate into one's brain: that the "triumph" of Mary; the "one" victorious contender; and "sin" coming to an end... is also synonymous with the Church of Rome again ruling supreme over the world crushing all 'sin' or opposition in the process.

But the sober question is — just what is this world catastrophic event that is constantly referred to that is supposed to catapult the "triumph of Mary" and bring to Rome complete and sudden victory?? This awesome worldwide catastrophe that must take place before Pope John Paul II can begin his major ministry and that will nullify everything man is doing on the earth and be accompanied by an overall confusion of minds and darkening of human understanding? The millennium endgame will soon be over. How can all of this possibly happen in so short a time?

Rest assured that Malachi Martin chose carefully when he used the word 'fission' several times to refer to the astounding affects this so-called divine event is to have on mankind. The word fission means to split, like an atom in a nuclear bomb. Look it up in a dictionary. Could it be...that the Church of Rome, who declares that she 'alone' has the truth and 'only' door through which mankind can obtain eternal salvation, has a scheme for the good and benevolence of saving mankind's souls? Perhaps on Friday the 13th, of October 2000, the date the Jesuits seem to prefer to have Mary to appear and do her supernatural acrobatics, or at the very least, sometime in the immediate future, they plan to have detonated some sort of nuclear device toward the sun, to kick this thing off, so as to make it appear to the whole world as an apparition of Mary??

Would Rome be that ruthless and cruel?? But wasn't the 'Holy' Inquisition also for the very same purpose — the saving of man's soul?

Imagine the panic and utter chaos from such an outrage as the world is caught completely off guard. Surely the mass media and the nearly one billion Roman Catholic membership will vigorously clamor it to be Mary. Russia will then be consecrated and become militantly Catholic. Who would be able to withstand, when the whole world will be overwhelmed and pressured to conform to Mary's instructions and become Catholic? Only those who are firmly rooted in Scriptural truth would not be deceived and conform.

GOD SPEAKS

Consider this for a moment: God in His love and mercy has described for His people, given in Scripture nearly two thousand years ago, an exact picture of just such an event that was to occur in the end times. Doesn't this strike you as marvelous and incredible? And God points out that the whole thing is a deception, and warns all not to be deceived by it. May we quote two verses? "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And 'deceiveth' them that dwell on the earth by the means of those miracles which he had power to do." (Revelation 13:13 & 14)

Dear reader: You must understand that we are living in end times. The time that God's people have waited so long for — is not around some distant corner, it is here and now. You must not be deceived on this issue. You must study — study God's Word; for within those pages only, is found divine truth. Only through those sacred words will you know what is of God, and prove what is the works of the enemy.

So important; so vital for understanding this issue and for understanding God's plan of salvation for His people, that He has given to us three of the most extraordinary chapters in the Bible, (Daniel chapter 7 and Revelation chapters 13 and 17) that takes us, step by step, through the last four world empires of man, especially the horrendous and evil acts of the fourth, after which, God promises to establish His own eternal kingdom and then give it to His people. You do not need religious leaders and hired preachers to confuse you. God has given you a good mind. Then read it for yourself and know for a surety, what God has given you to know.

DANIEL CHAPTER SEVEN

As you read the entire 7th chapter of Daniel, you will notice "animals", which represent world empires, coming up out of the sea or waters. (waters represent peoples, multitudes, and nations and tongues — Rev. 17:15 — or greatly populated areas) But what sea? The Mediterranean Sea! Winds represent strife and warfare. So winds striving upon the sea means the same as waters of a river overflowing its banks. (Jeremiah 46:7 & 8, 47:2 & 3) In other words, what is being described here is the peoples of the Mediterranean basin rising up to war, going out of their boundaries, in order to expand their boundaries, conquering and to build a world empire.

You can get the setting of Daniel's experiences by reading the preceding chapters of the book of Daniel. Daniel is a Hebrew captive in the kingdom of Babylon, the first kingdom represented in his vision, and the dream of the king of Babylon, described in chapter two. Daniel literally lives through Babylon being conquered by the Medes and Persians, the second kingdom represented in his vision. The animals represent no other world kingdoms than Babylon, Media Persia, Greece, and Rome; even though some theologians try to twist and distort them to be modern powers, like the bear being Russia, with the intention of releasing Rome from being the criminal that God has so vividly described her to be.

A most important feature that must not be missed and must be emphasized strongly about these empires, is that as each rose and then were conquered in their turn by a stronger empire; the conquered peoples and its religions and cultures were incorporated and absorbed into the society of the victorious empire. This is not so for the fourth and last empire. The first three were conquered by the powers of man, but it is God who will destroy the fourth. This is a very vital clue that God has given to us so that we can absolutely know that it is the fourth empire, which is Rome, that brings havoc upon the world in these end times until God Himself intervenes and destroys it. As Daniel is shown the scene he states:

> "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." (Daniel 7:11 & 12)

What makes the 7th chapter of Daniel so awesome is that Daniel is actually shown the judgment scene of God; describing God as the Ancient of Days, His very throne, and His Son, Jesus Christ, brought unto Him, and Christ given dominion over this world which shall be a righteous everlasting dominion, that shall never pass away and never be destroyed. And God's people will then reign with Christ. Oh the great wonders that God has in store for those who love and serve Him. Who can read the 7th chapter of Daniel and not be deeply moved?

Another point that is stressed several times about the fourth and last empire is that it is "diverse" or different from the other three that preceded it. How? Well first, as we have seen, it is not conquered by man, but is destroyed by God. But mainly, it is different because of its wanton and vicious brutality and the way it attacked and spoke against God and destroyed relentlessly His people. So utterly terrible was the fourth world empire, namely Rome, whereas the first three empires were represented by beastly animals of nature, but the fourth, there was no animal in nature to even compare it with. So it was just named, the "Beast".

But this Beast or last world empire was also different because it was to undergo certain changes or stages during its long, over two thousand year, reign. And each stage was more intensely brutal than the one before it. The first stage, known to history as pagan Rome, was terrible enough. It was pagan Rome that was responsible for the decree to crucify Christ and who sent Christians to their deaths eaten by ravenous lions. But pagan Rome was to collapse, which is represented by the ten horns or sub-kingdoms coming out of the head of the Beast. But notice! Another little horn comes up, that is now "different" from the first ten, and uproots three of the original ten, becoming more stout or powerful than the others. This becomes the Beast's second stage, known to history as papal Rome.

It is this second stage of Rome, the papacy, represented by the little horn, that had eyes like the eyes of a man, that speaks great words against the most High and that makes war and overcomes the saints of the most High, that God calls out very specifically for a time period — a time and times and the dividing of time — for it to exist before losing its domination. So important is this time period that God refers to it seven times in the books of Daniel and Revelation; which will be explained a little later. But it is during this time that the papacy set up the inquisition to methodically butcher and murder God's people. It even deceived the people of the world into thinking it had the power to change God's times and laws. (Daniel 7:25) Which laws? God's holy, moral, and unchangeable ten commandment laws. A look at any 'Roman' Catholic catechism and their worship on the first day of the week instead of God's holy seventh day gives proof enough of this.

But God is not finished with describing this fourth and final world power to His people. And each time He gives a description, He blows it up, or magnifies its size and detail for each step as we get closer to the end of time. Like looking at a map of the world, and off to one side you'll see a blown up size of a certain country. And then again, somewhere else, you will see a blown up size of a certain city within that country. Each is larger and more detailed than the first. God has done the same thing with His prophecies given to Daniel and then, five hundred years later, to the apostle John. We will now give our attention to the vision given by God to John, and specifically the 13th and 17th chapters of Revelation.

REVELATION 13:1-10

It is quite worthy and wonderful to notice, that the very first succinct words of John is to make it perfectly clear that the vision that God had given to him was the "revelation" of Jesus Christ — and was for the purpose to show unto His servants things which must shortly come to pass; and blessed is he that reads and hears the words of this prophecy, and keep those things which are written therein: for the time is at hand. Similar to Daniel, who was a captive of the Babylonian empire, John too was a prisoner, but of Rome, banished for his faith in God to the rocky and desolate island of Patmos. It is here under these stark conditions that God shows to John the terrible atrocities that Rome would later commit, but also gives John consolation by showing him Rome's final end. As we turn to the 13th chapter of Revelation, it is here that God gives to us an enlarged picture of how Rome's obsession for world power will shortly affect each one of us living today.

Even though it was five hundred years later, God began His vision to John just where He had left off with His vision to Daniel. Three world empires had risen and fallen during that time span, and the Messiah too had come as God had promised, but it was under the Roman rule of the fourth and last world empire — the "Beast" — that Jesus Christ had lived and been put to death. John had no need to be shown information related to the first three empires; they were past history. But it was concerning Rome's future outrages against humanity and heaven itself that God wanted John and His people to fully understand.

Like the animals shown to Daniel, the one God shows to John in vision also comes up out of the sea. In fact, very quickly it is noticed that the "Beast" shown to John is actually a composite of all of those seen previously by Daniel — only in reverse. John observes:

> "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat and great authority." (Revelation 13:2)

As it was emphasized earlier and was specifically pointed out by God in Daniel 7:12, Rome too had incorporated into her empire the peoples, religions, and cultures of the Grecian empire, represented by the leopard; the Medes and Persian empire, represented by the feet of the bear; and the Babylonian empire, represented by the mouth of the lion; as it had gone out to conquer the peoples surrounding the Mediterranean basin and they had now become a part of her world empire. And the Dragon gave Rome its seat and great authority. Who was the Dragon? There is no question who this represents, because God tells John in plain words that it is "that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Revelation 12:9) That in itself, should tell anyone what God thinks about Rome and all that it stands for.

The vision shown to John by-passes Rome's first stage activities that were revealed to Daniel, and it immediately sweeps him into Rome's second stage and beyond, graphically describing Rome's terrible last ditch stand of global mass destructions. And the Beast had seven heads and ten horns — the seven heads again representing world empires, and in this instance, Rome is the sixth (Revelation 17:10 & 11) — and the ten horns being Rome's division into the ten European nations. But as John continues to observe, he writes:

> **3** "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
>
> **4** And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, who is like unto the beast? Who is able to make war with him?
>
> **5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
>
> **6** And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.
>
> **7** And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
>
> **8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

This is again Rome's second stage, the papacy, or Catholic Rome with its popes; and is exactly the same as the "horn" power described to Daniel, that had eyes like the eyes of man, and that spake "great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." (Daniel 7:8, 20, 21, 25 & 26) And as it had been declared to Daniel, it was now again being declared to John, that is; that Catholic Rome's time as Rome's second stage was 'limited' to a time and times and dividing of time, or forty and two months, or 1260 years; they all being the same period of time for Catholic Rome to rule before it was to receive its "deadly wound".

The term "time", used in both the books of Daniel and Revelation, means a 'year'. For example, the king of Babylon developed a mental disorder and God made it known to him that seven times (or seven years) would pass over him before he would be restored. (Daniel 4:25 & 32) However, this 'year' was a year of 12 months of 30 days each to total 360 days. So a 'time', which is singular, meant one year. 'Times', which is plural, is two years, and the 'dividing of time', is a half of a year. So you have three and one half years of 360 days each, or 42 months of 30 days each, totaling 1260 days. But these 'days' were prophetic days — that represented literally, 1260 years.

This 'time period' is a very vital clue for identifying and recognizing that the "horn power" described to Daniel is exactly the same as the "second phase" of the Beast power described to John in Revelation chapter 13:1-10, because — both cover the exact same period of time, doing the exact same vicious work. It is mentioned twice in the book of Daniel, chapters 7:25 and 12:7.

In the book of Revelation it is referred to five times, in describing those savage years when the papacy, or Church of Rome, so relentlessly persecuted God's people. Chapter 11, verse 2, God describes it as forty and two months when the Gentiles would tread under foot the holy city, and verse 3, when His two witnesses would prophesy a thousand two hundred and threescore days, clothed in sackcloth. In chapter 12, verses 6 and 14, the Woman (the symbol that represents God's people) flees the persecution of Catholic Rome, instigated by the Dragon, or Satan, into the wilderness where she is nourished there for a thousand two hundred and threescore days or for a time, and times, and half a time. And of course, Revelation 13:5, where power is given to the Beast, which is Catholic Rome, to continue forty and two months.

Surely after such persistent repetition, one must be able to see that God is earnestly trying to stress a point. If for nothing else, it gave to His people, who were suffering so severely during those times, the desperately needed hope that it would definitely come to an end; after the declared length of time. And as God promised; so the Beast truly received a "deadly wound". Indeed, it is that 'wound' inflicted on Catholic Rome by Protestantism that so infuriates her, and prods her on into an insatiated obsession to regain the domination that she once had, but lost over two hundred years ago.

Of course Rome rants and raves at anyone exposing her unspeakable past. Not that she is remorseful or ashamed of it, but she wants to keep everyone deceived until she can spring her trap. But wait! It is not time yet for rejoicing. God has also promised that Rome's deadly wound would be "healed"! And we today, are living when marvelously, Rome's 'wound' is rapidly being 'healed'.

REVELATION CHAPTER SEVENTEEN

To get a more comprehensive understanding of the whole chapter of Revelation 13, we will now take a look at what God revealed to John in the 17th chapter. As we do, it must be recognized that, like the "little horn" power of the 7th chapter of Daniel and the "Beast" of Revelation 13:1-10, that both represented Rome, so too, does the "Beast" that the Harlot Woman is riding on in Revelation chapter 17. God purposely used different symbols to identify and reveal Rome's many horrid characteristics. And as we begin to compare both of these Beasts of Revelation 13:1-10 and 17, we first see that each have the identical seven heads and ten horns. But even better, the angel, in chapter 17, verse 7, tells John that he would tell him the mystery of both the Woman and the Beast that carried her.

Now the symbol of a 'Woman' in prophecy represents "worshippers". A 'virtuous' Woman represents God's people who worship the true God in truth. A 'harlot' are those people who have prostituted themselves out and fornicated with false gods or a false way to worship. But this 'Woman', or this 'Harlot', is declared straightout by God to be "Mystery, Babylon the Great — the 'Mother' of Harlots". And anyone riding on an animal is guiding and controlling that animal. Which being interpreted means, that the "Beast", that represents the world 'political' systems of Rome, are controlled by the 'religious' system of Mystery Babylon the Great — alias, the Roman Catholic Church.

But the clues that show both "Beasts" of Revelation 13:1-10 and 17 are representing the same power, Rome, are found when you compare certain key descriptions given in each of the chapters. Chapter 17:8-11 reads as follows:

> **8** "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
>
> **9** And here is the mind which hath wisdom. the seven heads are seven mountains, on which the woman sitteth.
>
> **10** And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
>
> **11** And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

Three times God emphasizes in the above chapter 17, that this Beast "was", and "is not", and "yet is". This is exactly the same, but another way of saying, what God had said about the Beast of chapter 13:1-10, that is — for forty and two months power was to be given to it to continue. This is the "was" period of chapter 17. After which, it was to receive a 'deadly wound', that would not kill it, but would take away Rome's atrocious religious power and authority to dominate the world. This is the "is not" period of chapter 17. But the wound would also be 'healed' or its power restored. This is the "yet is" period of chapter 17. Actually, upon closer examination of these Beasts shown in chapters 13:1-10 and 17, we see that in reality they are exactly the same Beast, but each are shown from different perspectives.

The Beast of chapter 17 is said after its "is not" period, "shall ascend out of the bottomless pit, and go into perdition", which literally means, once its power is restored, its evil work will be so terrible, (referring to the original Greek word 'abussos', translated bottomless pit), meaning that its evilness will be coming from the lower regions of the abode of demons; which fits it for going into perdition, which means utter destruction. And both Beasts, once their power is restored to them in its terribleness, in chapter 17:8 it says: "and they that dwell on the earth shall "wonder", whose names were not written in the book of life from the foundation of the world." The key word is 'wonder', or marvel. Chapter 13:3 says: "and his deadly wound was healed: and all the world "wondered" after the beast." And verse 8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

As we come to verses 9, 10, and 11 of Revelation 17, God gives us striking evidence revealing who these Beasts represent that are described in chapters 13:1-10 and 17. But more than that, God reveals another power yet! First, verse 9 states: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." And verse 10: "And there are seven kings:" — (or kingdoms) In other words, the seven heads represent on these two Beasts, the historical world kingdoms; and the 'body' of the beasts that existed was controlled by that Woman, or Babylon Mystery Religion, that sat controlling each head as it passed from one "head", or world kingdom, to the next. But even better than the Woman sitting and controlling the seven heads, she also, as the Beast of the sixth and seventh heads, sits on seven mountains — of which the city of Rome, sitting on seven hills, is world famous.

Back to verse 10: "And there are seven kings: — (or kingdoms) five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." So John is being told that there will be seven world kingdoms, and regardless of what the names of the first five are, during John's time, they were past history and had already fallen. But — and this is a most important clue — the angel says, and "one is"! So after five heads or kingdoms have fallen, the "one is" became the 6th head or kingdom, which was the one ruling while John was receiving the vision — which was Rome. "And the other", or seventh head or kingdom, "is not yet come; and when he cometh, he must continue a short space."

To bring this all together, we find that John is being given a vision that represents that part of Rome's history by a "Beast" that was to continue forty and two months "that was" the sixth head of this Beast. That sixth head was to receive a 'deadly wound' and became "is not". After its wound is 'healed' and its power is restored and the Roman Empire is revived, it then becomes the seventh head and "yet is". The world as yet today, has not experienced the 'seventh head' of this Beast. We are still living in the 'healing' time. However, the launching of the so called New World Order, come year 2001, will also be the same as establishing the 'seventh head'. And when it comes, much to Rome's disappointment, God says, it will only "continue a short space".

But it is the 11th verse that is the most astounding; because it ushers in another head that is not seen among the heads of the Beast, that becomes an eighth. It reads: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." What is this verse saying? What power is this eighth head?? There are only two world powers that are declared by God in the whole book of Revelation that go into 'perdition'; which is the same as the utter destruction of the "lake of fire". And they are the "Beast" and the "False Prophet". (Revelation 19:20 and 20:10) Its importance bears worth repeating. No other man-made world power is cast by God into perdition of the lake of fire, except the Beast and False Prophet. That being the case, then the 'False Prophet' is also the 'eighth head'.

Much confusion has been intentionally generated around the False Prophet to throw people off track. One popular false claim is that the False Prophet is some man that will appear in the end times. Others teach that it will be Satan himself personating Christ who will perform end time miracles. However, with a little study, we find that God quite clearly identifies the False Prophet as the one "that wrought miracles before the "Beast", with which he deceived them that had received the mark of the beast, and them that worshiped his image". (Revelation 19:20) Now that describes only one power that does those things, and that is found in the last half of Revelation 13, verses 11-18. And this is 'another' beast, or world political power — not some man or Satan personation.

We have identified the "Beast", indisputably, to be Rome. Whether it was the fourth and last "Beast", along with its 'little horn' power of Daniel 7, or the "Beast" of Revelation 13:1-10, or the "Beast" that carried the Woman of Revelation 17 — the "Beast", expressed in the prophetic Scriptural term, means only one thing — Rome. And concerning us living today, it means specifically "Catholic Rome"! Anyone studying the incredible and awesome details that God has so graciously given to us to warn us of the "Beast", and then denies that it is Rome, is deliberately ignorant.

REVELATION 13: 11-18

However, we have one last beast to identify. Not "the Beast", but another beast. This is the 'second' beast described in Revelation 13:11-18. It is also called the False Prophet. Why? Because of its vigorous and deceptive work to revive and give life to the first "Beast", namely Catholic Rome; even compelling the world to worship according to Catholic Rome. In fact, it works so closely with "the Beast" that God says it "exerciseth all the power of the first "Beast" before him"; so closely that, "even he is the eighth, (head) and is of the seven." In essence, the source of power of the second beast, or False Prophet, literally comes from Catholic Rome. The 'False Prophet' then becomes Rome's promotional agent, to work and stir up the whole world, whipping it into a frenzy, even to making fire come down from heaven to persuade, deceive, and compel the world to worship according to Catholic Rome.

It is utterly amazing how God could know and predict two millenniums ago, so vividly what is about to occur in our own day. But what is very disturbing, is how prophetic descriptions of this 'second' beast False Prophet points unquestionably to the United States of America. And how its work also fits the Occultic agenda for America. It brings to mind, a very startling statement, that we quoted earlier in the book, made by the 33 Degree Freemason, Manly P. Hall. He is known to be one of the most prolific writers in the world about secrets of the Masonic Lodge and is no doubt one of the key Masonic writers of all time. After his death, 7 August 1990, The Scottish Rite Journal, the official journal of the Scottish Rite 33rd Degree Council, called him the "Illustrious Manly P. Hall" and said that he was "often called Masonry's Greatest Philosopher." In his book titled, The Secret Teachings of all Ages, 1977, page XCI, he wrote:

> "Not only were many of the founders of the United States government Masons, but they received aid from a secret and august body existing in Europe which helped them to establish this country for a particular purpose known only to the initiated few. The Great Seal is the signature of this exalted body and the unfinished pyramid upon its reverse is a trestle board setting forth symbolically the task to the accomplishment of which the United States government was dedicated from the day of its inception."[214]

As our study of the American Revolution has revealed, there was only one 'august' body in Europe determined to sever the American English colonies from England in order to establish America for a particular purpose — and that was the Jesuits. And as for what the United States government was dedicated for from the day of its inception, it is boldly declared to us through the symbolisms of the pyramid, capstone; and the all seeing eye with its caption, Novus Ordo Seclorum, or New World Order; that you see on the back of every American one dollar bill, which is the reverse of the American Great Seal. The designers of these symbols don't exactly want to tell us the evil work of this New World Order. But they don't have to. God already has! And we will allow Him and His Word, the Bible (they hate that book) to give us some clues to who this 'second' beast False Prophet power is.

One unique feature about the 'second' beast of Revelation 13, that identifies and sets it apart from all other world powers, is the manner in which it rose to power. Scripture says that it came up out of the earth. All other world powers before it came up out of the sea, or waters; meaning they rose to power midst great turbulence, warfare, and conquest of great populations. Coming up out of the earth, logically by contrast, would mean the very opposite. That it very quietly, and gently, even lamb-like, just occupied the land. But don't let that gentle lamb-like demeanor fool you, for God says, it will also speak like a "Dragon". However, there is another feature that identifies it, in that John saw it rising to power right after he was shown the "Beast", or Catholic Rome, receiving its 'deadly wound'. There is only one nation that fits these two descriptions — of rising to power without overthrowing another, and the chronology of doing it just when Rome was losing its authority — and that is the United States of America.

Most of the descriptions that God has given us related to the activities of this 'second' beast of Revelation 13, are still yet in the future. But as they begin to unfold immediately after year 2001, we will then know beyond doubt the unfathomable wisdom of our mighty God. In effect, it will cast God's people into an unswerving allegiance unto Him and His undeniable truths.

There is still another feature about the 'second' beast of Revelation 13 that makes it quite unique and sets it apart from all other powers of the world. John saw that it was capable of making fire come down from heaven on the earth. To John, that seemed then as a miracle. But for us today, there can be only one explanation for this phenomenon. And that is a nuclear explosion. It was America that invented the nuclear bomb and America only that used it for destruction. No other nation has. And if we understand the word miracles, as being plural, to mean more than once, and considering the utter destruction that the book of Revelation describes is yet to come, then America will again use nuclear explosions, and a number of times, sometime yet in the future. As we see America assuming today the role to be the world's super-cop, this is a good indication of where her role is headed for the future.

This chapter was titled Two Occult Powers United For Final World Control to emphasize the closeness of partnership between Catholic Rome and the United States of America in the near future. But from America's very inception it was secretly a Roman Catholic offspring. And although the role that Rome has planned for America's future has also been concealed, the graphic picture that God has painted for us in Revelation 13:11-18 erases all secrets. Indeed, this is Rome's "Grand Design" fully exposed! Certainly there can be no excuse for ignorance. But so that you can grasp the full impact of what God has revealed to us, we will quote Revelation 13:11-18 — not using the pronouns given, but the actual names of the powers they represent.

There is one item that needs to be made clear. In the expression 'image to the beast', the word "image" is a poor translation in this case of the original Greek word 'eikon'. The application here is not some stone or metal statue, as many are led to believe. But as Michael Jr. is the spitting image of his father — the word image here also means "likeness". So wherever the word 'image' occurs, we will use the word 'likeness' for a clearer understanding. Revelation 13:11-18 reads as follows:

> **11** "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
>
> **12** And America exerciseth all the power of Catholic Rome before him, and causeth the earth and them which dwell therein to worship Catholic Rome, whose deadly wound was healed.
>
> **13** And America doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.
>
> **14** And deceiveth them that dwell on the earth by the means of those miracles which America had power to do in the sight of Catholic Rome; saying to them that dwell on the earth, that they should make a likeness to Catholic Rome, which had the wound by a sword, and did live.
>
> **15** And America had power to give life unto the likeness of Catholic Rome, that the likeness of Catholic Rome should both speak, and cause that as many as would not worship the likeness of Catholic Rome should be killed.
>
> **16** And America causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
>
> **17** And that no man might buy or sell, save he that had the mark, or the name of Catholic Rome, or the number of his name.
>
> **18** Here is wisdom. Let him that hath understanding count the number of Catholic Rome: for it is the number of a man; and his number is Six hundred threescore and six.

A COUNTERFEIT DAY OF REST

How much more explicit can one get? These horrific events may be yet in the future, but the omniscient God has called the scenes just as He has seen them, so make no mistake, they will take place! And while the fury of Rome's Grand Design is wondrously raging throughout the world, one cardinal issue will be brought to the forefront. Rome will rally the world to honor Babylon Mystery Religion's most sacred institution of the Sun by demanding a universal "Sunday" law. And Protestants will lock-step with Rome as they both herald the benefits of keeping that day holy. But in spite of what the Scriptures clearly teach, Protestants have long perverted, manipulated, and wiggled around the Scriptures to stubbornly and tenaciously cling to Rome's counterfeit day of worship — Sunday. And it will be their own undoing, as Rome herds them straight into her O.K. corral.

Speaking out for their own invention, who better than Rome herself, could declare that Scripture does not sanction the holiness of Sunday. One of the highest officials in the Roman Catholic Church, James Cardinal Gibbons, Archbishop of Baltimore, the city where Catholicism first received its charter for the United States, wrote in his book, "The Faith of Our Fathers", originally published in 1876, pages 72 and 73, the following remarkable statement:

> "A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is oblige to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."[215]

As this spiritual warfare rages world-wide, it will draw a distinct battle line between two classes of people — those few who serve the true God, and obey His truth and commandments, opposed by, the vast majority of those who "wonder" after and follow the Babylonian religious teachings of Catholic Rome. And with all the corruption that is found in the churches today, it is absurd to think that God would point our attention to any certain one denomination that distinguishes itself as being His people. Instead, God declares that His people (Revelation 12:17, 14:12 and 22:14) will have two specific characteristics — they will "keep the commandments of God and have the testimony and faith of Jesus Christ."

GOD'S HOLY DAY

Embedded in the center of God's ten commandment law of love, is one that begins with the word, "Remember". Honestly, dear reader, do you really believe that word just happened to be there by coincidence? Or could it be that God was fully aware that His holy seventh day would be neglected and rejected by most of the world; and so He put it there as a reminder? In that commandment God requests His people to:

> "Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the "seventh" day is the sabbath of the Lord thy God." (Exodus 20:8-10)

Search the Bible from cover to cover, and there is not one word stating, or reason given, including the resurrection of Christ, for changing God's holy day from the seventh to the first day of the week. "Sunday" — by its very name, and the fact that it is the 'first' day of the week, is conclusive evidence that it was dedicated to the Sun. That is why the Babylonian Church of Rome holds it to be so sacred! But as proof that God's Sabbath is forever and perpetual — and was not just for the Jews, and has not now or ever been abolished or changed as it is asserted, in Isaiah 66:22 and 23 God declares:

> **22** "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.
>
> **23** And it shall come to pass, that from one new

> moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Isn't that amazing: God says that after this fierce, savage, no-holds-barred struggle between sacred truth and a down right lie, is all over and behind us, that He is going to make a new heaven and a new earth. And that His people, that faithfully and unwaveringly denounced that lie, would be in the new earth; and from one sabbath to another, come to worship before the Lord. Doesn't it appear quite obvious, how the world is being utterly duped and deceived? Hundreds of millions are going to perish in the up-coming conflict — on both sides of the issue. God begs us: He gave His only Son to die for us — so that we would have the opportunity to choose the correct side and be in His kingdom. But for those who stubbornly refuse, God has also given the inhabitants of the world the most solemn warning found in all the Scriptures. Revelation 14:9-11 reads:

> **9** "And the third angel followed them, saying with a loud voice, if any man worship Catholic Rome and its likeness, and receive its mark in his forehead, or in his hand,
>
> **10** The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
>
> **11** And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship Catholic Rome and its likeness, and whosoever receiveth the mark of his name."

Here are the most fearsome words that ever could be uttered by God against Catholic Rome and her deluded associates. And the sentence will be fully justified when the terrible scenes of their wanton global destruction and the massive unmerciful slaughter of innocent people are brought to heaven's view. The plea goes up to heaven — Revelation 6:10 and 11:

> **10** "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not

> judge and avenge our blood on them that dwell on the earth?
>
> **11** And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

So awesome is the universal destruction that when the Lord returns it is said that He "shouldest destroy them which 'destroy' the earth." (Revelation 11:18) "And in her was found the blood of prophets, and of saints, and of "all" that were slain upon the earth." (Revelation 18:24) God declares, (Revelation 9:18) "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." This is men killing men, where one third, or two 'billion' people will soon be slaughtered. How can we even begin to comprehend that today? We can't!

THE NEW AGE MOVEMENT

Once Catholic Rome received its 'deadly wound', it then became imperative that she worked secretly behind front organizations and movements in order to set the stage for recovering her lost domination. She is doing this today marvelously, and on a grand scale. For while Rome is quietly warning and preparing her own membership for the impending global bloodbath, at the very same time, yet quite unseen, she is preparing the world, and working out her plans boldly through another very large segment of humanity. It is called the New Age Movement. And like European Freemasons that were told they were being directed by "Unknown Superiors" — so too are the leaders of New Agers under the direct supervision of their "Hidden Masters" or mysterious spiritual guides. Is this a coincidence, or can we see again the hand of the Jesuits?

As a brief history of the New Age Movement, we find that it has become today such a vast hodgepodge, complex, worldwide, networking of literally tens of thousands of cooperating organizations that it boggles the mind. However, it received its modest start in New York, 1875, with the founding of the Theosophical Society by Madame Helena Petrovna Blavatsky. But what New Age literature never tells you, is that Helena Blavatsky was a front, or instrument, for the Illuminati Freemasonry, who was initiated into the Cabonari by Mazzini in 1856. Blavatsky's successor, Annie Besant went on to found a Co-Mason lodge for women, and by 1924 had no less than 442 lodges. On 19 February 1922, an alliance between the Grand Orient and Co-Masonry was celebrated at the Grand Temple of the Droit Humain in Paris. From France, Blavatsky was sent to New York, where in 1875 she founded the Theosophical Society. Among some of the members were high dignitaries of American Masonry such as William Q. Judge, Charles Sothern, Thomas Edison and Albert Pike, Grand Master of the Scottish Rite for the Southern Jurisdiction U.S.A.. Albert Pike, if you remember, was a Luciferian![216]

After Helena Blavatsky died, 8 May 1891, the organization continued to prosper under the direction of her two successors. The first was Annie Besant and then the torch went to Alice Ann Bailey. Alice Bailey's work was immense. She organized the Arcane School, the New Group of World Servers, Triangles, World Goodwill, and assisted with a host of other foundational activities to get the "New Age" off and running. In 1922 the Lucifer Publishing Company was established to help disseminate her works. The name was quickly changed, and is today called Lucis Publishing Company, 120 Wall Street, 24th floor, New York, New York 10005, should you care to write or visit. It is affiliated with the United Nations, which in turn, is affiliated with the Wainwright House, 260 Stuyvesant Avenue, Rye, New York 10580.[217]

Both the United Nations building and the Wainwright House have meditation rooms. The United Nations building meditation room is shaped like a pyramid laid on its side without a capstone. At the back of the room where the capstone should be, is an eye catching occult mural. In the center of the room stands a four foot high Swedish lodestone altar. The Wainwright House meditation room also has an altar; with a placard stating that it originally came from and belonged to the United Nations building before it received its new Swedish altar.[218]

The purpose of the Wainwright House is an educational program and conference center that provides seminars, conferences and ongoing core programs in the fields of health, psychology, business leadership, global issues, spirituality and the arts. The public is invited to join and be a member. It is in essence, an educational center to introduce the public to New Age theology and doctrines. Here you may learn how to develop your psychic ability, a course in miracles, Hatha Yoga, a seminar on Buddhism, meditation, reincarnation and past-life recall, and the Spirit of the Earth responses to the environmental crisis.

Take note: In 1991 the Wainwright House featured a lecture series of Jesuit Pierre Teilhard de Chardin. Jesuit Teilhard de Chardin's theology is well taught there, and at least five faculty members that year belonged to the American Teilhard Association. Also in that year, they listed a faculty of one hundred and one members. Of that number, six were either professors, graduates or associated with the Jesuit Fordham University of New York, and another six were graduates or professors of other Catholic universities. The Catholic Church is well represented at the Wainwright House. Another prominent faculty member was the renown psychic, Juliet Hollister, who founded the Temple of Understanding.[219]

As you consider the overview of the New Age Movement, you quickly come to recognize that it would have been utterly impossible for one or three women to found and expand such a movement as the New Age, unless it had some serious backing from the power elite of the world. It did! The Roman Catholic Church through the highest officials of Illuminated Freemasonry — where behind that, you find the Jesuits. Some of the names of New Age leaders today, are those of some of the most wealthiest and powerful people of the world. But just as impressive, the New Age Movement has captured an incredibly huge audience; a group of people totally separate from the Church of Rome, who are seeking an occult, psyche, or paranormal experience, whose numbers even exceed the Catholic Church membership. In a very informative and well documented book, "Mystery Mark of the New Age", written by Texe Marrs, page 157, he states:

> (John Randolph) "Price, head of both the prestigious Planetary Commission and the Quartus Foundation, headquartered in Austin,

> Texas, on December 31 each year leads thousands of New Age churches, cults, groups, and organizations in the celebration of a World Healing Day (also called the World Instant of Cooperation and World Mediation Day). On this day, at 12:00 noon Greenwich mean time, hundreds of millions of New Agers and occultists from around the globe meditate simultaneously visualizing world peace and invoking their spirit guides, the Universal Force, or some other false deity to usher in the New Age Kingdom. The Planetary Commission reported that up to 500 million participated in this event in 1986, a mind-boggling 875 million in 1987."[220]

What Rome has been doing unnoticed, right under our very noses, is to bring the whole world to a crisis crossroads, and it is being done from two separate fronts. From one, through the counterfeit Virgin Mary prophecy, Rome is telling her membership to expect worldwide devastation because Russia was not consecrated to Mary. The other, is the New Age Movement. Through this medium, Rome has prepared the rest of the world's inhabitants for global bloodletting by way of the Jesuits, via Illuminati — Luciferian — Freemasonry, through their well selected New Age powerful world leaders who are clamoring for a 'population reduction' from one and a half to two and a half "billion" people in order to preserve 'Mother Earth'.[221] But in New Age theology, the reduction of the world's population of up to two and one-half billion people takes on a very sinister twist. And each time you hear a New Age leader calling for this massive earth purging, remember — they are vocalizing the mind of Rome!

In New Age theology, one of its doctrines is that for the last two thousand years, the earth has passed through, what is termed, the age of Pisces. At year 2001, we will then enter the "new age" of Aquarius. Thus the name 'New Age' Movement. New Agers are taught that upon entering the 'new age', their messiah, who they call Lord Maitreya, will appear and implement globally a whole new system — politically, economically, and religiously. It is exactly the same as the

Illuminati's New World Order scheme, except the New Age version allows Rome to express her Grand Design in a little more elaborate detail.

One prominent feature of New Age theology, that reflects the true sentiments of Rome, is that upon entering the "New Age" the whole world will go through a 'Planetary Initiation'. And if for the sake of Mother Earth and the "Fetus" of New Humanity, World Healing Meditation does not produce the desired effect — then humanity must learn to eliminate its waste materials and poisons and give the Fetus proper nourishment or the life of both the Child and Mother will be endangered.[222] To put it in plain words, all who dissent the coming New Age, and the agenda it will be pushing, will be marked for extinction. Bloodshed, like a cleansing laxative, will bring a purging and healing to Mother Earth.[223] Actually, killing will become an act of patriotism — remember the French Revolution — even two and one-half billion people worth. And Christian fundamentalists will be a very special target! But since when did Rome ever have a conscience about killing?

YEAR 2000 ROME'S TARGET DATE

Christians, for years have pondered over the end time events revealed in Scripture that were to precede the second coming of Jesus Christ. The big question was always "when" — it would all begin? While the position of this book believes it is quite unwise to set dates, yet our Lord in Scripture repeatedly has admonished His people to "watch" — and pray. And today, for those who are watching and have discernment, Rome is almost bending over backwards to tell us 'when'. Also Rome, before any great performance, always likes to set the stage with an extensive propaganda blitz to prepare the public's mind. Before the French Revolution, it was the philosophes Voltaire, Diderot, Condorcet, Rousseau, etc.. Today too, as year 2000 unfolds, the church of Rome has much on her propaganda agenda.

To begin, according to Catholic news, Pope John Paul II will travel to Jerusalem in March, 2000. In Jerusalem, the Pope will go on international TV, calling for reconciliation and unity among the world's three major religious faiths: Christianity, Judaism, and Islam. Year 2000 is also to be designated the 'Age of Mary', and is to become a crusader year termed, the

"Consecration in 2000 Campaign", for the consecration of Russia to the Virgin Mary. Of special note, the date October 2000 to commemorate the Virgin Mary's apparition at Fatima, falls on Friday the 13th, which is highly significant because it was Friday the 13th, October, that the Knights Templar Order were first arrested. Will Rome cause the Virgin Mary to appear to the world at this date as a catastrophic event, and then declare her as Co-Redeemer with our Lord Jesus Christ? And will this then prompt the consecration of Russia to the Virgin Mary in preparation for the celebration of the capping of the Great Pyramid with a capstone New Year's Eve, 31 December 2000, that will usher in the Triumph of Mary and the New World Order? Truly, the people of God will be soberly "watching".

Over thirty years ago, a number one hit song, "The Dawning of the Age of Aquarius", wafted sensuously over the media's air waves. Even today, the catchy phrases linger in the brains of many who hummed it then; not having the slightest clue of what it was all about. Minds were being subtly conditioned — Rome's New Age style! But when is the 'dawning' of the age of Aquarius? When the world enters the 'real' new millennium the 1st of January 2001, of course. And the credibility of Rome's complete program and occult agenda, alias, her "New Age" Movement concept, rests fully upon that simple fact. And if you want the entire picture layed out for you of what is planned for all of us immediately after year 2001, including their time frame to accomplish their goal, then you are encouraged to research the several books that are listed in the footnotes.[224] For those who are under the illusion that they will be raptured out or that this reign of terror will pass over quickly, you are in for a startling disappointment.

In addition to the New Age theology that teaches that the age of Aquarius begins with the new millennium, the Vatican itself, through its Jesuit spokesman, Malachi Martin, is telling us plainly, that something extraordinary will happen to catapult, introduce and install the New World Order system in our midst by the end of this final decade of the second millennium. And for two hundred years now, we have been exposed to the fact that Rome has a work that is unfinished; represented by the uncompleted pyramid on America's Great Seal. Is it just a coincidence that now, after all those years, we hear talk about setting the capstone on the Great Pyramid in Egypt — that would symbolize Rome's Great Work 'completed'? It is certainly something worthy to ponder on.

Very soon now, it will no longer be a mystery of 'when' these events will take place; they will have become a terrible reality. Where then, will each of us stand on these issues, when the onslaught actually begins? Quickly it will be seen that the New Ager's counterfeit messiah, Lord Maitreya, is also the same person as the Pontifex Maximus pope of Rome, who then will take the reins of the New World Order. The deceptions will mesh wonderfully together, as the "World Harmonic Convergence" accomplishes new values for mankind in the cooperation, collaboration and unification on behalf of the "Spirit of the Earth." For those of you who read this book, be patient, it won't be long and you will know that it revealed to you the truth.

Also, it is only a matter of time when Pope John Paul II, old and tired, will succumb to his great age, and his mantle will then go to a more younger and agressive pope. By him, a work will now be accomplished, known as the "Era of Reseeding" when major population areas will be 'thinned out' and the human population will be resettled. Finally, will come the "Era of the New Harmony" and the "Crystal Kingdom" of the earth will be set up. This is the glorious version of Rome's final victory and total conquest of humanity. But there is one last crowning act that is needed to make this masterpiece of deception complete.

FALSE MESSIAH OCCUPIES JERUSALEM

The counterfeit surpassing all other counterfeits, Rome has now fulfilled its grandest dreams. The entire world lays in shambles at its feet. "Order out of Chaos", was its beloved motto. Now the 'great pretender', the Pontifex Maximus pope declares himself to be God over all the earth! Not content with just being ruler of all the earth — but "is worshiped; so that he as God sitting in the temple of God, showing himself that he is God." Only a Luciferic mind could think like that.

After usurping the very exalted position of grandeur, magnificence, majesty and sovereignty of God Himself — what other place would he choose to locate his Crystal Kingdom headquarters — other than where the God of creation has placed

His own Holy name — Jerusalem; where else? Rome has always had its covetous eye set on Jerusalem. The Crusaders were sent there to conquer it, after which, the Knights Templar were named after its temple. And now the Pontifex Maximus pope, dripping in blood of the world's innocents, claims this city as his too; to be the headquarters for ruling his New World Order.

Does all of this sound like some grotesque fairy tale or the terror of some fearsome nightmare? Oh my friend, how I wish that could really be the case; that we could actually wake up and none of this would really be true, and I could be called a liar. What I wouldn't give, if I could make that be so. But for all the sadness and horror it brings, it must be acknowledged that it is the truth. Not because man says so, but because God's Word has declared it. There is only one way to face the onslaught that is just ahead. We must fully trust our life into the hands of God, and then resolve in our minds that we are going to be killed; forgetting entirely the thought that we might be fortunate enough to escape. That is how thoroughly God's people are going to be rooted out. Know for sure in your own mind — they can kill your body ever so dead, but they can never take your life — if it is in Christ Jesus. That belongs to God alone.

Very soon, God's people are going to be confronted with the exact same experience as our Lord and Saviour. To know and look straight into the face of death — and yes, by the very same executioner — Rome. But our Lord loved you, dear reader, and me, and all, that He gave up His own life for us. We must now respond to that love and be resolved to die also for Him, standing firm for His truth, as He died for us. And Rome can not kill us so dead, that our mighty God can not raise us back up to life. Not the miserable life we know now, but incorruptible life for eternity. A quick calculation will tell you, that if one third of the earth's population, or nearly two billion people, are going to be slaughtered, only a minuscule fraction of that amount are fundamentalist Christians. That means a huge amount of people are going to die that are not Christians. Sadly, beyond any comprehension, they will have died for a very lost cause.

From all the horror, misery, and bloodshed, people universally, will become utterly paralyzed from sheer shock. And to the overwhelming majority of them, sadly, this life is their only world, as they watch it being ripped apart; everywhere, nothing but chaos and devastation. They are terrified. They just do not understand! But there are a people that do understand; as they watch now with solemn awe, events occurring that they had known about and anticipated for many many years. This is what gives to God's people "hope". They know that God does not lie. God has given to His people promises, predictions, and prophecies that have never ever failed. That, dear friend, is wonderful, unselfish, and abiding love! — that builds unswerving trust. And no other promise is so deeply embedded into their hearts, than the one given that Christ will soon return and redeem His people out of this wretched world. It buoys their spirits, as it assures them precious 'hope'.

Five hundred years before Jesus Christ walked the earth, God revealed to His people that Rome's false messiah, in the very end times, would "plant the tabernacles of his palace between the seas in the glorious holy mountain." In other words, Jerusalem. (Daniel 11:45) What an incredible God we have! But notice how God describes it. He calls Rome setting up its New World Order headquarters in Jerusalem the "abomination that maketh desolate." In fact, Christ Himself prophesied that Rome would invade Jerusalem soon after His departure from earth, which it did in A.D. 70. [225] And this first invasion was to become a "type" for when it would occur again, with vengeance, in the very end time.

SIGNAL FOR JESUS CHRIST TO RETURN

But if nothing else about this book makes an impression on the reader's mind, it would be well to never forget this one fact. The event when Rome sets up the false messiah pope in the city of Jerusalem, the city where God chose to place His own Holy name forever, will be the electrifying "signal" that shortly after 3 1/2 years, Jesus Christ will return to this earth the second time in flaming glory. At that time, (Daniel 11:45) "he (Rome and its pope) shall come to his end, and none shall help him." It is immediately after that event, that Daniel, chapter 12:1 and 2, goes on to say:

1 "And at that time shall Michael (another name for the Son of God, Jesus Christ) stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

* * *

3 "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself." (Psalms 50:3-6)

* * *

14 "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:14-17)

* * *

> **7** "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
>
> **8** In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
>
> **9** Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2nd Thessalonians 1:7-9)

* * *

> **9** "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isaiah 25:9)

What astonishing promises. What a grand climax! Can there be even a hint of a comparison to the phony bogus messiah, a mere detestable man, sitting in Jerusalem, compelling the world to worship him, because he claims to be God? What will this spurious sham do when the sovereign God of the universe makes His grand appearance in all His awesome splendor to claim what is indisputably His? There is no doubt what he will do. He will tuck his tail and hide, and be the first to run, with all his cronies quickly following, to the nearest underground bunker he can find. Very quickly, all will see how fragile this piece of clay impostor really is. For he will die on that day, just like all the others, who have rejected the great salvation of our God. This is that great and terrible Day of the Lord, when He said He would come and shake terribly the whole earth.

My dear friend, there is only one way of escape from what the whole world is about to be plunged into. And that is by accepting the sacrifice of Jesus Christ, who has paid the price for all of our sins. He surely did not have to die for you or me; but He did. And He did it for only one reason — because He loved us. It's just that simple.

Survey the world today and ask yourself, what really is behind all the misery that you see? The murders, the thefts, the rapes, the broken homes and broken hearts? You know the answer. God's appeal to us is not for dictating or ruling over us, but for the same reason you would forbid your own child to do certain things. It is out of love, knowing that the end result could bring harmful consequences. The miseries you see today are the lessor results of only the growing plant. Out of love, God has given us ten rules to live by that we might live without fear and in peace. Disobey those rules long enough, then they will grow and mature into ripened fruit — that the whole world is now about to witness.

You see my friend, you still have time yet you know. You know what I mean — for what you have been putting off now for quite some time. God is calling out a people. Don't you feel Him gently tugging at your heart strings? Life is so fragile, you know, and after that, there is no reincarnation, no second chance; the time is right now, while alive, so I wouldn't wait too long. To God: it makes no difference how bad your past life has been. You could have been the worst of the worst, but if you are now dead serious, all God requests of you is that you confess your sins to Him, and they will be forgiven — just like that! Isn't that love? No, I mean — isn't that astonishing Love? How do you know that God will forgive you? Because He 'said' He would. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) And God does not break a promise.

Won't you right now then, give your life to Christ? Tomorrow may be too late. Right now, seek a moment of quietness, and ask Him to forgive you of your sins. Tell Christ that you want to be led by His Holy Spirit; that you want to put away your past life, and live now a life that will glorify His righteousness. That you want to be in His kingdom and for Him not to pass you by. Ponder the thought: "How shall we escape, if we neglect so great salvation?" Scriptures teach (Romans 8:14, 16-18) that:

> **14** "For as many as are led by the Spirit of God, they are the sons of God.
>
> **16** The Spirit itself beareth witness with our spirit, that we are the children of God:
>
> **17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

> **18** For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

You must not be deceived by the grand delusion that is about to sweep the world. God is calling out a people to be Elijahs for the end time. A people that will not fear for their lives in exposing the man of sin. How else will many ever know and come to the knowledge of the truth, unless the people of God boldly give a clarion call, denouncing the great lie? May the reader of this book not reject that call, but join forces with God's people now in their work and their sufferings; and also their eternal reward. May God's richest blessings be granted to you for heavenly discernment.

*Those who **know** the truth are not the same as those who **love** it.*

THE GRAND DESIGN EXPOSED

Outrage—bogus divine retribution! Staged world wide! Hang on—it's coming. And yet, most people living in our world today have not the vaguest idea that shattering changes are about to take place that will disrupt every individual on planet earth.

This is a very rare book—but its message is explicitly clear. It lays bare a bold design for world domination. It's about an alliance of extraordinary men. Brilliant men working secretly behind unsuspected covers. Patient men passing on their envisioned goal from one generation to another. This book ferrets out history that begs to be left unknown.

These men represent the world's largest organization whose very name means global. They have an Occult agenda and an Occult timetable for launching their world chaos. Decipher their Occult symbols on the back of every American one dollar bill and within the city of Washington D.C. and you'll find the clue. This book uncovers it all.

However, the Sovereign God of the universe millenniums ago revealed to His people the two Occult powers that would unite for final world control. Then will "begin" the greatest sorrows ever visited upon our blood stained earth. But take heart my friend, and stand firm for God's sacred truth. For it also "signals" the imminent return of our Lord and Saviour, Jesus Christ who will vanquish His enemies and vindicate those He loves.

This thought and hope brings joy to the hearts of those who are waiting and "love His appearing", and will sustain them through the bitter days ahead. The solemn mission of this book is to remove the deceptive smokescreen and expose Satan's masterpiece on earth so that you may turn tragedy into triumph and rise to meet the Lord in the air when He returns.

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